THE 400.

ROYAL CHARTER

GRANTED UNTO

KINGS,

BY

GOD HIMSELF.

And collected out of his holy Word, in both Testaments.

By T. B. Dr. in Divinitie.

Whereunto is added by the same Author, a short Treatise, wherein Episcopacy is proved to be *Jure Divino*.

Matt. 22. 21.

Da Cæsari quæ sunt Cæsaris.

Job 14. 7.

There is hope of a Tree, if it be cut down, that it will sprout again, &c.

Sublato Episcopo tollitur Rex.

King James's Bas. Dor.

July 3 LONDON,

Printed in the Year 1649.

MVSEVM
BRITAN
NICVM

Chara dei Soboles magnum Jovis incrementum.

THe *Of-spring* of so many Loyal showers of *blood* and *tears*, and *Heir* apparent to all the love and affection that *Your* royall *Father* had first purchased, and then intail'd upon *You* by a deed of *Martyrdome*: The *Anchor of hope* which we expect daily to be cast upon *Englands shore*, by the hand of providence: *Hope* hath for a long time brought up the *rear*, but now *shee's* in the *van* of all *Your* squadrons; and when the *Sun* is

once set in an *Island*, how can it rise again but out of the *water*? may the *sighs* of *Your* People fill *Your* sailes with such a prosperous gale, as may land *You* safely upon *English ground*, and seat *You* in *Your* Fathers *Throne*; may the flower of *Jesse*, and the true *Lion* of the Tribe of *Judah*, whom the sacred *Harp* so often praised, defend all *Your* Lyons, Harp and Lillies.

Never was there a *Prince*, whose People were all Prophets, and whose Prophets did all center in their *Prince's* future happinesse before; whilst the Enemy stands like the every where wounded man in the Almanack, pointed at by all the cælestiall signs; never was their an Army, who gloried so much in their strength, when they are not able to *stand*, by reason of the slipperinesse of the ground under their feet, made so, by the *tears*

of the People, and the *Bloud* of their *Savnage*. Nothing but *Your Majesties* Royall Fathers *sufferings* could have made Him so *famous* and them so *infamous*: Nothing but that could have made the People know the difference between a *Golden Scepter*, and an *Iron Rod*. *Your* Father had been now living, had He been lesse wise: and he had not been put to *death*, had not His People loved him too well. Was ever *Prince* put to death by two such hands? They forced the *Laws* to take away their own *life*; they made *Wisdome* to *slay* her own *children*, by whom shee should be *justified*; and the *love* of the People the *murderer* of their own *darling*: who can help it? to cure the Kings *evil* requires a royall *hand*. I doe not teach my pen so high ambition as to undertake such cures: but it may be Inke will serve to

cure a *fetter* or a *wring-worm*, if it doe but so, I shall think my pains well bestowed, and my duty highly approved of, if, when I have presented this *Royall Charter* to Your *Royall hand*, it may be *graced* with *Your* Princely *Eie*; being it proceeds from as loyall a heart as can direct a pen how to subscribe the penman

Your Majesties

most faithfull

and loyall

Subject

T. B.

The

To the Reader.

Reader,

THis wretched Kingdome, lately the envy of other Nations, and now the object of pitty to all but to her selfe; upon whom, Peace had long doted, and dandled their Kingdomes in her lap; whose natives, as though they had clipt the wings of Peace, so that she could not flie away from them, nor make the happinesse of peace, once common to all the world, now an inclosure, within the broad ditch of their narrow Seas, and the strong fence of their innume-

rable

rable Ships, having attain'd to all the prosperity and happinesse that such Sun-shine daies could ripen; Shee fell from thence into the most bitter War, that the greatest plenty could uphold, and thence into the greatest miseries, that the highest pride could cast her downe; and now lies plunged in all the miseries of a Civill War: whose direfull effects are as remedilesse, as those, whose causes are not to be found, and as far from redressing, as is the malady for which no reason is to be given: though we cannot fathome the depth of these our unserchable miseries, nor dive into the bottom of this Ocean of calamities, yet let us wonder a little, how we could squander away so great a share of that felicity, which we once enjoyed; out our selves of possessions so full stocks with blessings, trifle away, not sell, our birth-rights of Peace, for a messe of pottage, that hath death in the pot.

If

To the Reader.

If for Religion we have fought all this while, when did the Church change her weapons? must prayers and tears be turned into pike and musket? did God refuse to have his Temple built by David *a man after his own heart, because only his hands were bloody? and will he now be contented to have his Church repaired, and her breaches made up with skuls and carkasses? must blood be tempered with morter that must bind the stones of his Temple in Unity? or are the smitings of brethren, strokes fit to polish her stones withall? Hath God refused the soft voice to remaine in thunder? or hath his spirit left the gentle posture of descending downe upon his Apostles, to the approaching of a mighty and rushing winde? To go about the reforming of a Church by humane strength, is as quite opposite to the nature of Reformation, as is the going about the repairing of a Ca-*

stle

ſtle wall with a needle and thred. He that looks for ſuch ineſtimable goodneſſe within Iron ſides, may as well looke to find a Pearle in a Lopſter. No, no, the Church muſt not be defended with Helmets, the reſiſters of blows, but with Miters which have received the cleft already; not by broken pates, but by cloven tongues: not by men clad in Buffe, but by Prieſts cloathed in righteouſneſſe: Decitions in matters of faith, muſt not be determined by armour of proof; nor did the ſword of the ſpirit ever make way to the conſcience by cutting through the fleſh. He therefore who takes up Armes againſt his Soveraigne, with pretenſes of defending his Religion, doth but take ſuch courſes, as are condemned by the ſame Religion he would defend; and indeed he doth but make Religion his ſtalking-horſe, to blind him, whilſt he aimes at that, which he would have leaſt ſuſpect him, which when he hath

hath effected, he meanes to get up upon the horse and ride him at his pleasure: they pretend the good of the Church, when, you may be assured, they intend nothing more, then the goods thereof, and like dissembling Lapwings, make a shew of being nearest the nest, when they are furthest of it.

If we Fight for our Liberties, what Liberties are they that we Fight for? if for Liberty of Conscience, what doe you mean thereby? if by Liberty of Conscience you mean, that it shall be lawfull for every one to chuse his owne Religion, or to be of his own opinion, those are things which we ought not to have, much lesse to Fight for; for then let us not blame every panim that bakes his cake to the Queen of heaven, or every ignorant votary, who creeps to his own Image, or maker his own Idoll; for in this kind of Liberty, we do but sacrifice unto the net wherein we see our selves caught, and burne in-

meet so to the drag that hales us to destruction. Christians are not to be at such liberty, loose Christians are but lost men; true Christians will be contented to be bound up in the unity of the same spirit, and the bond of peace: if the bond be broken, the sheaf of corn is but so many loose eares, and no way fit to be carried into the Lords barne: if we be sons and daughters, let us belong all to one house, if we be servants, let us be all of one family, if we be lively stones, let us be all of one building, if we be severall grapes, let us be all of one cluster, if we be severall clusters, yet let us be all of one vine; if we be saints, let us have a communion, for this is it which is called the communion of Saints, this is it which is called Religion, which commeth of the word Religando, which signifieth to bind. Wherefore for a man not to thinke himself bound to those Articles which the Church proposes, is to be of no Religion,

ligion, and to fight for this, is to fight for nothing: and if by Liberty of the Subject, you mean liberty from oppression, I know not any man or woman of any quality or condition whatsoever, that knows what belongs to any such thing, except it be some few, who have liberty to do what they will with all the rest.

If we fight for the property of the Subject, I believe the Subjects have so altered the property of their goods, that had they but their old properties restored, they would not think it good fighting for a new; their expectations being so much deceiv'd, that instead of fighting for the property of the Subject, they rather see themselves subject to have all things in common.

If we fought for the Laws of the Land, whose Laws are they? are they not the Kings? will he not maintaine the foundation of his house from sinking? will he not maintaine his leggs

under

under him? are they not ſupporters of that body politick whereof he is the head? nay, doth he not maintaine himſelf when he maintaineth them? for the King and his Lawes may be compared to God and his word, both inſeperable: for as God is the word, and the word is God; ſo the King is the Law, as the life thereof, and the the Law is the King, as the body of that ſoule, wherefore there needed not any fighting againſt the King for this, except it be by thoſe, who would be Kings themſelves.

And for priviledges of Parliament, I remember to have read of Jack Cade, *in the Reigne of* Richard *the ſecond, who comming up as far as* London-ſtone, *and reſting himſelfe thereon, vowed that within three daies, there ſhould be no other Law, but what did proceed out of his mouth: now if it ſtand with the privilidges of Parliament to have a few* Jack Cades,

relying

relying on their London-ſtones, to tell them what they muſt doe, and they will have; if it ſtands with the priviledges of Parliament; to have Tumults to drive away their King, Armies to awe themſelves; Countries to ſend up their Inhabitants in multitudes with Petitions in their hats, cudgels in their hands, and threatnings in their mouths; ſo that the King was faine to ſlaſh the Citizens from White-Hall, and then the Parliament, the Countrymen from Weſtminſter-Hall, then they have fought to ſome purpoſe: but ſuppoſe that the Parliament did really Fight for all theſe particulars; ſo did the King too; ſo that the King may ſafely expoſtulate with His Parliament, as S. Paul did with the reſt of the Apoſtles, are ye fighters for the Proteſtant Religion? ſo am I: are you for the Liberties of the Subject? ſo am I: are you for the Laws of the Land? ſo am I: are you for the pro-

perties of estates? so am I: are you for the priviledges of Parliament? so am I: and in all these things I have laboured more abundantly then you all; *where lies the quarrell then? it must consist then in nothing but this, that they do not believe one another, in that they both fight for one and the same thing, the meanes of reconciliation is taken away: for should they differ in their grounds, the Law may be judge between them, reason may be judge, the world may be judges: but* rebus sic stantibus, *instead of having reason to fight, we do but fight against reason, both contend for the same power, like the two women that contended for the same child:* Solomon *judg'd the child to belong to her who would rather part with it all, then have the child divided: Now the Parliament would have this powerfull child divided, half to the King, and half to themselves: the King rather then so,*

s contented to loſe all: in whom there s moſt affection and pitty, in him is he right of true parentage: but be-auſe there are no Solomons in this ge, let us go the down-right way to worke. The two Houſes gave out that hey fought in defence of the Kings erſon, Crown and Dignity, do ye eleeve them? don't ye believe the King did? the Parliament ſaid they ought only to bring him to his Par-iament, was the Parliament at Holmeby houſe? or was it at Cariſ-brook-Caſtle in the Iſle of Wight? as he in honour, or was he dignified y being there? have they not fought hem all this while upon a falſe round? have not they given them-elves the lie? and will you believe hem ſtill? but inſtead of being in-ſtructed by Solomons divided child, hey divided their Solomon. O Coun-ry-men, do but remember what ill uck the Nation hath had, by impri-

ſoning their Kings: when they had im-
priſoned the old Lyon and the young
within their grates, the 3 Henry and
his ſon; did they not, like the incloſed
wind, make the whole Land ſhake?
had not the whole Kingdom a ſhrewd
fit of an ague then? did they not (like
fire too cloſe beſeiged with clouds) ſal-
ly out in thunder and lightning, to
the terrour and deſtruction of all thoſe
who ſtood in the way? what ſucceſſe
had the impriſonment of Edward 2?
upon his impriſonment followed his
depoſement, and the murder of his
perſon was a conſequent of the depoſe-
ment of his dignity, but what became
of thoſe who did it? is there one re-
maining of the name of Mortimer?
was not that Mortimer, *who was the*
cauſe of his Impriſonment, beheaded?
were not all thoſe who had a hand in it
condignly puniſhed? Nay, was not the
immediate heire of this too much con-
niver at his fathers ſufferings, and
too ready accepter of his fathers office

impri-

impriſoned, depoſed and murdered in like manner? and what ſucceſſe (I pray you) had the impriſonment of Richard *the* 2? *it coſt the Kingdome whole ages of miſeries, 80 of her Nobility, and 100000 of her Commons, & the diſpoſing of all her Royall Roſes in their budds, and before they were halfe blown, untill they was but one of a colour left in the Royall Garden of* Great Brittaine; *and they being Married, made ſuch a compoſure of Red and White, as bluſhing at the former miſchiefs: and it is worth your obſervation, how that the laſt two Kings (to ſave their lives) reſigned their Crowns, and ſo loſt both; whereas the former, by keeping his Crown upon his head eſcaped the blow. Let all theſe baſe begotten meteors appear glorious for a time, till by their yeilding more and more to aire, they fall to earth; whilſt Kings, like Suns in firmaments, look biggeſt when they*

are going down, with confidence that they shall rise againe.

Lastly, Henry 6. *and his son must be Imprisoned and murdered, to make way for* Edward 4. *and* Edward 4. *his two Sons and heires must be Imprisoned & murdered to make way for* Richard 3. *and* Richard 3. *murders these two little Children, and* Henry 7. *slayes* Richard 3. *with infinite of his followers, for his usurpation: if you go on with your worke, you see your wages; Gods hand is not shortned, but stretched out still, and he is as great an enemy to such proceedings as ever he was:* He is yesterday, and to day, and the same for ever: *Do ye thinke that ever ye shall have Peace till the King be restored? ye may as well expect the needle of the Compasse to leave its treppidation before it point at the North Pole, as to find quietnesse in the Land before the hearts of the people turne to their Soveraigne.*

veraigne. *Do you not see that the Parliament cannot bring any thing to maturity, and what's the reason? but because their labours will not admit a Treaty with the Sun. Good men should endeavour to take off, not verefie that saying of* Maximilian *the Emperour* (*as* Johannes Aventinus *witnesseth de bello Turcico*) *viz. that the Emperour of* Germany *was* Rex regnum, *because his Princes were so great: the King of* Spaine *was* Rex hominum, *because his people were so obedient: that the King of* France *was* Rex asinorum, *because they have such heavie burdens: but the King of* England *was* Rex Diabolorum, *because the people use to treat their Kings so wickedly. Now Reader, whether thou be'st christian, or kind, or courteous, or otherwise; whether thou be'st for one, or other, or neither, or both, yet as thou art an* English-man, *suffer not thy self to be so abused, and*

thy Country ſo ruined, by the names of King *and* Parliament, Religion, *and* Liberty, Priviledges *and* Properties, *for many a Snake lies under the ſtrawberry leaves of ſuch pretences, and ſtings you ere you be aware, and feeds you with poiſons inſtead of dainties; but return to your old obedience, if you would return to your old Peace, and if you would have God ſpeed the Plough, begin to cry,* GOD SAVE THE KING, *that we may once more hear the voice* of joy and gladneſſe amongſt us, that our Oxen may be ſtrong to labour, that there may be no decay, no leading into captivity and no complaining in our ſtreets; that every man may ſit quietly under his own vine, *and his own hands pluck his own grapes, that the* mowers may fil their ſithes with their own rights, *and the reapers bind up their ſheaves in the bonds of juſtice.*

To the Reader.

One word to thee O thou Great City, the pantapolis of all miseries: the seminary of Rebellion, the magazine of Gunpowder Treasons, the treasury of the wages of iniquity, the Tower against David, *wherein hangs so many shields and bucklers; the Mart Towne for conspiracies; you nursed up this Rebellion when it was but tender; you both fed and taught it, when it was but young: you maintain'd it in its wantonnesse, when it was in its youth; when it came unto its full strength, ye gloried in your production; and now Rebellion is in its declining age, you ceres its wrinkles, you lend it artificiall eyes, leaden its gray haires, lend it your staffe for fear it should falk; and now at last you help it to crutches when it cannot otherwise go: take my advice, and judge not salubrity by sweetnesse, a plaine dealing friend is like those sawces which a man praises with teares in his*

his eyes; though you have brought it to this, yet cast off the old man of sin, and put on the new man of righteousnesse. An Eagle reneweth her age, saith David, David saith so, and therefore you must believe it: but how it is done? you must be advised by Plyny; when the Eagle hath surfeited by reason of her age, not being able to digest so great a quantity of bloud as formerly shee was wont, shee bathes and molts her self in a fountaine, untill all her feathers fall away, and beats her beak against a rock, untill it loosens and fals off, and thus with renewing of her bill and feathers, in a manner, shee becomes young againe. Now after seven years sucking of the bloud of innocents, if ye find your aged stomakes to be fil'd up to your consciences, like the Eagles bath and molt your selves in the tears of repentance, untill your Peacocks plumes come downe, and strike with

the

the fists of contrition, upon your hard and stony hearts, so you shall become new men; new to God, new to his Vicegerent, new to your selves; which will be the best newes, that hath been cried in your streets these many years. And as you have been principium & caput, *so be but* finis hujus rebellionis, *and* habebis laudem ex illa, Rom. 13. *and as it hath been your fault to begin this Rebellion, so let it be your vertue to make an end of it, for if you will not make an end of it, there will be an end of you.*

The

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THE

BRITISH MUSEUM

The Royall Charter GRANTED UNTO KINGS, By God himselfe:

CHAP. I.

Who was the first founder, or the first that Instituted the Office of KINGS.

WEE say some people were the first that desired them, and moved for them, and had them, and chose them. *And all the people went to Gilgall, and there they made Saul King before the Lord in Gilgall.* 1 Samuel 11. 15. 1 Samuel 5.

Soft and fair, good people; do not mistake your selves; you desired, and moved

moved for, and would have, and had a King: but God gave him you: *I gave thee a King, O Israel, in mine anger, and I took him away in my wrath.* Hosea 13. 10, 11. According to this we read, *Acts* 13. 21. *They desired a King, and God gave unto them Saul,* &c. And for your making of a King at *Gilgall*; your making was but approving, and applauding him, that was made already; for *Saul* was both made a King, and confirmed King, and executed his Office, before the people are said to have made him *King* in *Gilgall*. *He was anointed King over Israel.* 1 Sam. 10. *He was confirmed by signs.* 1 *Sam.* 10. 2, 3, &c. *He executed his office.* 1 *Sam.* 11. 7, &c.

God first, sent.

And secondly, shewed.

And thirdly, chose.

And fourthly, Anointed.

And fifthly, found them out a King before ever in his mind, they made him.

First, God sent him; *I will send thee a man out of the tribe of Benjamin, and thou shalt anoint him to be Captain over my People.*

Secondly, God shewed him; for neither the people, nor any of the Saints, nor the Elders of Bethlehem, no, nor *Samuel* himself, *knew* not *where* to find this first

Kings, till God ſaid, *This is he, he ſhall ign over my People.* 1 Sam. 9. 17.

Thirdly, God choſe him himſelf; and *muel* ſaid to all the people, *See him om the Lord hath choſen:* Sam. 10. 24. the people made him themſelves, or uld make him, what needed they to ve come unto *Samuel* to bid him; *make a King to judge us?* Sam. 8. 5. and to *give us a King?* which deprecation s indeed no otherwiſe, then as if they uld have deſired *Samuel* to have asked King for them of the Lord; for ſo it ms by the ſequell, for immediately eupon *Samuel* went unto the Lord, d declared their importunity, and the rd ſaid, that *he ſhould hearken unto the ce of the people in all that they ſaid unto him,* ſe 7. and this moſt certain and agree- e unto 1 *Sam.* 1. where *Samuel* tels people; *Ye have this day rejected your d,* &c. *and have ſaid unto him, ſet a King r us.*

Fourthly, God *Anointed* him; *Samu- ook a Vial of Oyle & powred it on his head, kiſſed him, and ſaid, is it not becauſe hee Anointed thee to be Captain over his in- tance:* Sam. 10. 1.

Fifthly, God found him out for

them, where he was hidden from them; for when all the Tribes of *Israel* were come together, and the Tribe of *Benjamin* was taken, and the families of that Tribe drew neer; & the family of *Matri* was taken out of those *families*, and *Saul* the son of *Kish* from thence: 1 *Sam.* 10. 20. 21. (the smallest Tribe, the least *family*, the poorest *Benjamite*, as shewing us that Kings were not to have derivation from the mighty people, but from the Almighty God: *Sam.* 9. 21.) the people sought him, but they could not find him, so that they were fain to enquire of the Lord for him, and *the Lord shewed them where he had hid himself in the stuffe*: 1 *Sam.* 12. 22. so that all that the people of *Israel* had to doe, either in the Election, Institution, Nomination, Creation, or Invention of their first King, was (when God had done all this) to shout, and say, *God save the King*: 1 *Sam.* 10. 24. And for their making a King, after all this in *Gilgall*, it could be no otherwise then their approbation of him, who was thus made by God already.

Neither was God only the founder of the first King of the *Jews*, but of all the rest also: He was *Davids* founder too,

I have found David my ſervant, with my holy Oyle have I Annointed him: Pſal. 89. 20. It was well for *David*, for he ſhould have been but a poor King, if he had been but of the Peoples finding; and it may be they would not have knowne what to have made of him when they had found him. *David* was not *filius populi*, but *Dei*, *the ſonne of God*, not of the people: *Pſalm* 89. 26. He was neither exalted of the people, nor choſen of the people; *I have exalted one choſen out of the People*, ſaid God, (*verſe* 19.) but the exaltation was Gods, and the *choice* not of, but out of the People.

Kings are not children of the moſt voices; but children of the *moſt high*: *Pſ.* 82. 6. yet the approbation of the People may ſerve *ad pompam*, but not *ad neceſſitatem*; it may add ſomthing to the ſolemnity, but nothing to the eſſence of the conſtitution; what was divinely given, may be humanely received, and ſo are Kings.

Neither will we ſpeak of the King, or the firſt of the Kings of *Judah* or *Iſrael*, but we will go along with the firſt King that ere was read of (if there be not Books antienter then the Books of *Moſes*)

ſes) and that was *Melchizedec* King of *Salem*; this *Melchiſedec* is ſaid to have neither Father nor Mother, it could not be ſaid ſo in regard of his perſon, for we all know who he was, and who his Father and Mother were; he was *Sem*, the eldeſt ſon of *Noah*, but it was ſaid ſo, in reſpect of his Office; ſhewing us, that Kings, they are not the off-ſpring of men, but an emanation from the *Deity*; and teaching us, that as Kings are not of the Peoples making, ſo they ought not to be of the Peoples marring, and as they are not the founders, ſo they ought not to be the confounders of them; *Cujus eſt inſtituere, ejus eſt abrogare*, they that inſtitute, may abrogate, they that make, may un-make, what thou buildeſt thy ſelfe, thou maiſt lawfully pull down; thou maiſt *diruere edificare, mutare, Quadrata rotundis*, but if thou deſtroyeſt that which another hath built, thou maiſt chance to be ſued for dilapidations: If a Limner draw a picture, he may alter and change it, and if he diſlike it, race it out at his pleaſure; or if a Carver or Ingraver miſlike his owne handy-work, he may deſtroy it when he pleaſes; but if God makes a man after

his

his own Image, and creates him after his own similitude, wee offend God in a high degree, when we cut off, or deface the least part, or member of his handy-work.

Now Kings are lively representations, living statues, or pictures, drawn to the life, of the great Deity; these pictures, for their better continuance, are done in Oyle, the colours of the Crown never fade, they are no water colours; as Kings with their own statues, will not be angry, though time and age devour them; yet they will not suffer them spitefully to be thrown down, or shot against; so God, though he will suffer Kings to dye like men, and fall like other Princes; yet he will not suffer his character, spitefully to be raſed, or his Image defaced; but though he will have them die like men, yet he will have them live like Gods. And if all this be not proof sufficient, you shall hear God the Father, God the Son, and God the Holy Ghost affirm as much. God the Father plainly affirms, *John* 10. 34. *Dixi dij estis*, I have said ye are Gods; but if the stroke had been in the People, then it should have been, *Nos diximus, dij estis*, we

have ſaid ye are Gods. God the Sonne told *Pilate Thou ſhouldeſt have no power except it were* (data deſuper *Jgiven from above*; but if the people had given him that power, then it ſhould have been, *Thou ſhouldſt have no power, except it were* (data deſubter) *given from beneth*; and I am ſure the Holy Ghoſt tels us, *per me Reges regnant*, by me Kings Reign; but if they reigned by the ſuffrage of the People, then it ſhould have been *per nos*, according to the moderne dialect, *they Reign by us*; and as long as we think fit, and when wee thinke it fit no longer, they ſhall reign no more; they received their authority from us, and we may recall it when we pleaſe, and depoſe them when we liſt; for they are but proxies and Attornies of the people: *See Buch. de jure Regni Fickerus & Renecherus &c.* little thinking how by this powerfull doctrine of theirs, they (quite contrary to the word of God) deſtroy the higher powers, and give the whole Trinity the lie at once: and if theſe teſtimonies are not ſufficient, I know why they are not, becauſe they never were confirmed by Act of Parliament.

CHAP.

CHAP. II.

Whither the People can make a King or not.

IF the queſtion be asked, whether the people doe make the King or not? I could no more grant it, then I ſhould grant, that the people made heaven; but if you ask me, whether the people can make a King (ſuch a one as they uſe to make) if they have not one already of Gods making, they may; ſuch are Kings, and no King; not *Reges*, but *Regentes ad placitum*, Kings by Election, are alwaies Kings upon condition, and where the condition is ſo little worth, the obligation is the leſſe, and but ſmall ſecurity will be required: for my own part I ſhould be a ſhamed to were a Crown on my head, when the people muſt raign, and the King ſtand under the penthouſe; and I had as live they ſhould make me a *Iack a lent*, for Apprentices to throw their cudgels at me, as to make me a King to be controuled by their Maſters,

and

and every Tribune of the People; for as an invitation to a dinner where there is no meat, is but a diſtaſtfull banquet, ſo the name of a King without its *adjuncts*, is but a favourleſſe renown; and indeed ſuch as they are not *Actu Reges*, they do but *agere Regem*, they are not actuall Kings, they doe but act the part of a King, and I hold him that acts the part of a King an hour upon the ſtage, to be as reall a King for his time and territories, as the beſt King by election, who is choſen but for his life; herein conſiſts the difference, as the one muſt act his part as the *Poets* pleaſe, ſo the other muſt act his part as the people pleaſe; they muſt have their parts given them, they muſt act it accordingly, they muſt not ſo much as tread the Stage awry; their ſubjects are both ſpectators and judges, and it lies within the favour of the next ſociety, whether or no the Sonne ſhall come to act the Fathers part. Such *Kings* as theſe the people may make; but to make a *ſacred* and an *Anointed* King, an eſtabliſhed and ſucceſſive *Monarch*, a King that hath this *Hereditatem* in him, a *King* that hath this *Noli me tangere* about him; whoſe Writs were alwaies termed, *Sacri*

apices,

apices, whose commands *divatis jussio*, whose presence *Sacra Vestigia*, whose Throne is the Lords, whose Scepter is his Rod, whose Crown is his favour, and whose representation is of himself; the People can no more make such a deity, then so many tapers can make a glorious Sunne, or so many sparks of sprey and faggots, can make a firmament of Stars.

CHAP. III.

What is meant by Anointing of KINGS.

ANointing, in severall places of Scripture, betokens some spirituall grace, as *James* 5. 14. *Call the Elders of the Church, and let them pray over the sick, anointing him with oyle in the name of the Lord*: which the Roman-Catholicks call extream unction, though now adaies, we only make use of the extremity, and leave out the unction: and therefore some will have the anointing of Kings to signifie some spirituall grace

also

alſo, which ſhall inable him with Religion and aptnes to govern wel; which when they ceaſe to doe, their anointing falleth off, and they ceaſe to be *Kings*; if they be not good, they are none of Gods anointed, and if they be not his anointed, they care not whoſe they are. This doctrine hath cauſed the ſhedding of more bloud then there is now running in the veins of living Chriſtians; whereas the truth is, it is neither Religion, nor virtue, nor grace, that is meant by this Royall *Anointing*: *Cyrus* was *Chriſtus Domini* as wel as *Joſias*, and *Saul* as well as *David*: If Religion were that that did the deed, then *Cyrus* had not been the Lords *Anointed*; if *virtue*, then not *Saul*; if grace, neither: If Religion makes Kings, then there ſhould have been of old no Kings, but thoſe of *Judah*: and now no Kings, but thoſe of Chriſtendome. It is *Jus regnandi* that is meant by this Royall anointing, and Royall *Unction*, confers no grace, but declares a juſt title only; *Vnxit in Regem*, he anointed him King, includes nothing but a due title, excludes nothing but uſurpation; gives him the adminiſtration to govern, not the gift to govern,

vera, well; the right of ruling, not of ruling right. Kings are anointed with *Oyl*, to shew, that as they have *Thrones* to signifie that they are the *Cesterns* of Justice; and *Crowns* to signifie that they are the *fountaines* of honours; and *Scepters* to signifie that the hands which hold them, are the *Magazines* wherein the whole strength and ammunition of Kingdoms are reposed: so *Anointing* is a sacred signature betokning *Soveraignity*, obedience to the *Throne*, submission to the *Scepter*, allegience to the *Crown*, and supremacy to the Oyle must needs be given, for Oyle will have it: poure Oyle and Wine, and Water, and Vineger, or what other liquour you please together, Oyle will be sure to be the uppermost: the three first ceremonies make him but high and mighty, and puissant, but the last only, makes him sacred, and therefore some have maintained that a King is *mixta persona cum Sacerdote*, whether he be so or no I will not here insist; but sure I am, that their is much divinity in the very name, and essence of Kings; which duly considered and believed, that Kings are thus sacred (as we ought, and

Gods

Gods word informs us) we would take heed how we touch, take warning how he tear and rend in peeces, as much as in us lies (with those leaden Messengers of death (with their gunpowder commissions) to fetch the higher to the lower powers, and make the King a Subject to the Subjects wils) the sacred person of so great a Majesty; whereas the cutting off but a piece of the lappe of *Sauls* garment, hath checkt a *greater spirit*, then the proudest riser up against his Soveraign? We would not speak so despicably of the Lords anointed; what is the King? he is but a man, he is but one, he hath a soule to be saved as well as others; for though all this be true, yet the end for which all this is said, is most false and abominable, for though it be true, that the *King* is but a man, yet it is also true, that that man is the light of *Israel*, 2 *Kings* 8. 19. wee must take heed how we put it out. And though it be true, that such a piece of silver, is but a piece of silver, yet as it bears *Cæsars* image, and *superscription* upon it, it is more significant; & if thou either *pare* or *impare* it a jot, if thou art found either clipping, or diminishing of it in the least degree,

thou

thou doſt it to the preiudice of thine own life; ſo though a *King* be but a man as in himſelf, yet as he beares the repreſentation of God, and hath his character ſtamp'd upon him, he is ſomewhat more, if you will believe him that ſaid *Ye are Gods*, Pſalm 82.6. and therefore we muſt take heed how we debaſe or detract from them who repreſent ſo great a *Deity*, who by reaſon of their proximity and neernes unto God in ſome reſpects, are moſt commonly of more diſcerning ſpirits then ordinary men: for *Mephibosheth*, when his ſervant had ſo grievouſly ſlandred him to *David*, he makes but a ſhort complaint, *My ſervant hath ſlandred me*; but (as if he ſhould ſay, I need not tell thee much, thou haſt wiſdome enough to find it out) *My Lord the King is as an Angell of God; doe therefore what is good in thine own eies*: Therefore becauſe thou art as an Angell of God, and thy ſelfe art a good intelligence, as all Angels are, doe what is good in thine own eies; as if he ſhould have ſaid, if thou doeſt onely that which ſeemeth to be good in other mens eies, it may be they will perſwade thee that the thing was

true,

true; wherein my ſervant ſlandred thy ſervant poor *Mephiboſheth*, and he ſuffer wrongfully. I am of opinion that God gives to every King to whom he communicates his name and authority, this extraordinary gift of diſcerning; but becauſe they do not ſome times make uſe of it to the end it was beſtowed upon them, *viz.* (the better government of their ſeverall Dominions) but are contented to ſee and diſcerne with other mens eyes, and to have falſe ſpectacles put upon their noſes, whereby many a good man ſuffers: God in his juſtice gives them over, that in their own particular, and wherein their own greateſt good is chiefly concerned, they ſhall make leaſt uſe of their own judgements and adviſe, and wholly give themſelves to be over-ſwayed by the adviſe of thoſe, whoſe judgements perhaps is not ſo good as their own, and whoſe intentions (it may be) are no better then they ſhould be.

It is written that the hearts of Kings are in the hands of the Lord, and he diſpoſeth them as ſeemeth beſt to his heavenly wiſdome; certainly I would take

ake a little advice from that heart
hat is so directed by that hand; the
Kings head never plotted Treason a-
gainst the Crown, and no man can wish
etter to His Majesty then the King. I
peak not this in derogation either of
he Great, or Privie Councell (*for it is*
written, in the multitude of Councellors there
is safety) but in defence only of these.
ons of Cyle; who are supreme in both.
nd as it is true that the King is but
ne man, so it is also true, that one man
worth ten thousand of the people;
thou art woth ten thousands of us (*though all*
the worthies were in place) 2 *Sam.* 18. 3.
nd though it be true, that the King
ath a soul to be saved as well as others,
et it is also true, that he should have
o body to be crucified by his Subjects,
nd out of his dis-esteem of the person,
he ceremonies of State (as Anointing,
tting in Thrones, holding of Scepters,
nd Coronation it selfe) being to be
xploded now a daies; and who look'd
or it otherwise, when the lawfull and
ecent Ceremonies of the Church, were
alled reliques of Popery, and raggs of
he Whore of *Babilon*: was it otherwise
o be expected, but that they would call

these ceremonies of State,
See Buch. de Jure Reg. *Theatrica pompa*: Stage-plaies, toyes: Tush say they, what need all these fopperies, a Kings Throne is his Justice, his Crown his Honour, his Scepter, and cheifest strength, the peoples hearts, his holy Oyle, is his Religion, and zeal to Gods glory; and so it is: what then? may we not have the signes, and the things signified also? because the true receiving of the Communion, is the receiving of the Body, and Bloud of *Christ* by faith; therefore shall we have no bread and wine? or because that true Baptisme is the washing away of originall sin, with the laver of regeneration; therefore shall we have no water powred on the Child? we have Scripture for these ceremonies, and I am sure we have no Scripture for the abolishing of them, but rather Scripture for their continuation for ever. *Reges in solio, collocat in perpetuum*: God establishes Kings upon their Thrones for ever, *Job* 36. 7.

CHAP.

CHAP. IV.

Why they are called the Lords Anointed.

THe Lords Anointed, is as much as to ſay the Lords *Chriſt*, and *Chriſti* ſignifieth *Anointed ones*: In the Hebrew you ſhall read it, who ſhall lay his hand upon the Lords *Meſſiah* for the Lords Anointed 1 *Sam.* 26. 9. in the Greek, who can lay his hand upon the Lords *Chriſt*. Kings are taken into the ſociety of Gods name, *Dixi dii eſtis*, I have ſaid ye are gods; and here into the ſociety of Chriſts name, and all to terrefie ſubjects from lifting up their hands againſt the Lords Anointed, as much as if he were God or Chriſt himſelfe.

Againe, Kings are not termed *unctí Domini* (for that were no prerogative to them at all) but *Chriſti Domini*, for not only perſons, but things alſo, were Anointed under the Law; not only Kings, but Prieſts and Phropbets likewiſe, neither did it reſt there, but it extended to

the Tabernacle it ſelfe, and ran down to the veſſels thereof, even to the very Fireforks, Aſhpans, and ſnuffers; but unto whom ſaid he at any time, *tu es Chriſtus meus*, Heb. 1. 4, 5. but unto Chriſt, and Kings? to Chriſt once, Luke 2. 26. to Kings thirty two times throughout the Bible; four times by God himſelf; Kings are called *Chriſti mei*, mine Anointed; ſix times to God *Chriſti tui*, thine Anointed; ten times of God, *Chriſti ejus*, his Anointed; twelve times in termes terminant, *Chriſti Domini*, the Lords Anointed: and therefore the old Tranſlator obſerved it rightly, when in the ſame word, in the Hebrew, and the Greek, he ſpeakes of the Prieſt, he tranſlates it *unctus*; but when of the King (alwayes) *Chriſtus*.

And as they are not *uncti*, but *Chriſti*, ſo they are not *Chriſti populi*, but *Chriſti Domini*; not the peoples Anointed, but the Lords Anointed; there may be a maſter of the ceremonies, but there muſt be no maſter of the ſubſtance; they are the Lords Chriſts, and they hold their kingdomes under him, in King ſervice; neither are the kingdomes of the earth any bodies elſe but Gods: *Tu*

ingdomes are Gods, Dan. 4. 17. neither are they at any mans diſpoſing but his, *He giveth them to whom he pleaſeth* (loco citato) therefore for whoſe they are, they are the Lords; and for what they are, they may thanke him and none elſe.

Secondly, they are the Lords, becauſe that by him, and in him, and through him, they have their Dominion, and regiment, from him they have their Crowns, from his hands their Coronation; *Diadema Regis in manu Dei*, Eſay 60. 3. the Royal Diadem is in the hand of God, and out of that hand he will not part with it ſo much, as for another, to place it upon the Kings head; but it muſt be *tu Poſuiſti* (*tu Domine*) Thou, O Lord, haſt ſet a Crown of pure gold upon his heard, *Pſal.* 21. 3. The Emperours uſed to ſtamp their Coyne with a hand coming out of the Clouds, holding a Crown, and placing it upon their heads; We have no ſuch *Hieroglyphicks* in our Coyne, as a hand coming out of a cloud; but we have grace from heaven: *Dei gratia*, ſo that there is not a King but may ſay with the Apoſtle, *Gratia Dei, ſum*

qui sum, by the grace of God I am that I am; and indeed Kings are Kings, as *Paul* was an Apostle, *not of men, neither by man, but by God.*

Thirdly, they are the Lords Christs; because, not only their Crowns, are in the hands of the Lord, but he puts the Scepter into theirs; nay, the Scepters which Princes hold in their hands, are Gods Scepters, being there, *virga Dei in manibus ejus*, It is Gods rod that is in their hands, *Exod.* 17. 9. and therefore right is the *Motto.* (and reason is it that they should be esteemed the Lords Anointed) *DIEU ET MON DROIT*, GOD AND MY RIGHT; none else have to do with it, the Scepter of a kingdome, in the hands of a King, is the livery and seison which is given him by God, of the whole *Militia*, within his Dominion, they that take away that, put a reed into the hand of *Christs Anointed*; and why should it be expected that they should deal otherwise with Christs Anointed then they did with Christ himself, first put a reed in his hand, and afterwards a Spear into his heart.

Fourthly, Kings are the Lords A-

nointed,

nointed, becauſe they ſit upon his Throne: *ſidebat Solomon in Throno Dei*, Solomon *ſate upon Gods Throne* 1 Cor. 29. 23. but if *Solomon* ſhould have lived in theſe our dayes, inſtead of his *ſix ſteps to his great Throne of gold, and Ivory*; he ſhould have ſix ſteppers to his Throne, for the Gold and Ivory ſake; inſtead of having a Foot-ſtoole of Gold under his feet; he ſhould have much adoe to keep a Crown of pure Gold upon his head: inſtead of hands *to ſtay his Throne*, he ſhould have hands enough *to pull it down, and caſt it to the ground*: and inſtead of *two, and twelve Lyons, fixed on each ſide, as a guard unto his Throne*, he ſhould have found many Lyons, without regard, running up and downe, ſeeking how they might deſtroy him.

Laſtly, Kings are the Lords Anointed, becauſe they are Anointed with his own oyl, *Oleo ſancto meo*, with my holy oyl have I Anointed him, *Pſal.* 89. 20. It is not with any common, or vulgar oyl, or oyl that any laies claime to but himſelf: but it is *Oleo meo*, my oyl; neither is it oyl, that was fetch'd out of any common Shop, or Warehouſe, but it is *Oleo ſancto*, with holy oyl, oyl out

of the Sanctuary: And no queſtion but this is a maine reaſon (if they would ſpeak out) why ſome have ſuch an aking tooth at the Sanctuaries, becauſe they maintain in them, oyl for the Anointing of Kings; but if the Alablaſter box were broken, the ointment would ſoon be loſt: If they could perſwade the King out of the Church, into the Barne, they would ſoon pull a Reed out of the thatch, to put into his hand, inſtead of a Scepter; or if they could get him to hear Sermons under a hedge, there would not be materials wanting to make a Crown of Thornes to pleat it on his head. Thus you ſee the the reaſons, why Kings are called the Lords Anointed, becauſe the Lord hath appropriated them unto himſelf, not in a common and generall way, but in a particular and excluſive manner: *my King, my Kingdome, my Crown, my Scepter, my Throne, my Oyl*, where is there left any place for claime? pride may thruſt down Angels out of heaven, and violence may crucifie the Son of God; *But* (all theſe things conſidered) *who can ſtretch forth his hand againſt the Lords Anointed, and be guiltleſſe?* 1 Sam. 26. 9.

CHAP.

CHAP. V.

Whether bad Kings be the Lords Anointed, or not.

THey are: for they are of the Lords ſending, and appointment, as well as the good. *I will ſet an evill man to rule over them* (ſaid God) *and I gave them a King in mine anger*, Hoſea 13. 11. which King was *Saul*, which *Saul* was a Tyrant, which Tyrant was the Lords Anointed; when he was at the worſt, you cannot have two better witneſſes then *David*, and the Holy Ghoſt, 1 *Sam.* 26. *Cyrus* was a Heathen *Perſian*, and one that knew not God, yet for all that, *Hæc dicit Dominus, Cyro Chriſto meo*, *Thus ſaith the Lord to Cyrus mine Antinted*, *Eſay* 43. 4. *Nero* was no good Emperour, but a Monſter of man-kind, yet Saint *Peter*, in whoſe dayes he wrote his Epiſtle, commanded all Chriſtians to ſubmit to him, 1 *Pet.* 2. 13.

Haſaell, whom the Lord fore-ſaw, and fore-ſhewed unto his Prophet *Eliſha*, to be the deſtroyer of his people of *Iſrael*, and

and one, *that ſhould make them like the dus by threſhing*, 2 *Kings* 13. 7. on that wi *ſet their ſtrong holds on fire, ſlay their you men with the ſword, daſh their children agai the wall, and rip up their women with child* inſomuch that it made the Prophe weep, to fore-ſee all the miſeries tha ſhould happen, 2 *Kings* 8. 12. inſomuc that it made *Haſaël* himſelf (when h was told thereof) cry out, *is thy ſervan a Dogge, that he ſhould do all theſe things* verſ. 13. yet for all this, God will hav him to be King, and it be but to ſcurg his people, *the Lord hath ſhewed me tha thou ſhalt be King over Syria*, verſ. 13.

Julian, when from his Chriſtianity, he fell, to flat *Paganiſme*, yet this A-nointing held, no Chriſtian ever ſought, no Preacher ever taught to touch him, or reſiſt him in the leaſt degree; for whilſt the cruell and bloudy Emperours were perſecuting the poor Chriſtians, they were fitting their necks for the Yoke, and teaching on another po-ſtures, how they might ſtand faireſt for the ſtrok of Death. And this was not *Quis deerant vires*, becauſe they could not help it, for the greateſt part of *Julians* Army, and the moſt part of his Empire were

Chriſtians,

Christians: For saith *Tertullian* in his Apologeticall defence of the Christians of those times, *una nox pauculis faculis, &c. One night with a few firebrands will yeild us sufficient revenge, if we durst, by reason of our Christian obligation: and shewes, how they neither wanted forces, nor numbers, and that neither the Moors, or the Persians, or any other Nation whatsoever, were more mighty, or more populous then they:* and how they *filled all places, Townes, Cities, Imperiall Pallaces, Senats, and Seats of Judgement; and that they could do any thing, in their revenge, if it were any thing lawfull;* but this Anointing was the thing that kept the swelling down, and hindred the corrupt humours from gathering to a head: And therefore it is not as *Stephanus Junius, Franciscus, Hottomanus, Georgius, Buchananus, Ficklerus and Renecherus,* with the rest of the pillars of the *Puritan Anarchy,* do answer (being gravel'd at the practice of the primitive Christians, and those precepts of the holy Apostle) that the Church then (as it were swathed in the bonds of weaknesse) had not strength enough to make powerfull resistance; and therefore, so the one taught, and the other obeyed: but if this

this doctrine were allowable, then would inevitably follow these two grosse absurdities.

1. That the pen of the holy Ghost (which taught submission even to the worst of Kings) was not directed according to the equity of the thing, but the necessity of the times.

2. That either the holy Ghost must turne politician, and become a time-server, or else the Church must lose the meanes of its being, and subsistance. Whereas we know the contrary so well, that when *Acies Ecclesiæ*, was so far from its *bene ordinata*, that when al the Souldiers fled, and the Life-guard routed, the Lord of Hoast (the Generall himself) taken Prisoner, yet then, like the Sun looking biggest in lowest estate, so the son of righteousnesse, *thinke ye not that I can pray unto my Father, and he will send Legions of Angels*; and rather then Gods children shall be oppressed by a company of *Egiptians* (if it be his pleasure to deliver them) he can, without the drawing of one Sword, turne Rivers into bloud, produce an Army of Froggs to destroy them: and rather then they should be necessitated for lack of means,

send

ſend ſwarms of Flies, that may ſerve them in the ſtead of ſo many reſcuing Angels, and therefore it was not any neceſſity, that the Church was, or could be in, that procured in the Apoſtles, or the firſt Chriſtians, either that doctrine, or that uſe; it was not diſ-ability, but duty; not want of ſtrength, but a reverend regard of the Lords Anointed, that wrought theſe effects in both: Let the people be never ſo many and mighty, and the Princes of the people never ſo wicked and cruell, *mos gerendus eſt*, we muſt obey them; not in the performance of their unjuſt commands; but in ſubmiſſion to their juſt authority; if not by our active, yet by our paſſive obedience: if not for their own ſakes, yet *propter Dominum*, for the Lords ſake; if not for wrath, yet for conſcience ſake, *Rom.* 13. 5. if it goeth againſt thy conſcience, ſay, as the people were wont to ſay, when they fell down before the Aſſe that carried the Image of the Goddeſſe *Iſis*, upon his back, *non tibi ſed Religioni*; if thy conſcience condemns thee, God is greater then thy conſcience, and we muſt look what he commands, as well as what ſhe dictates; the one may

be

be miſlead, the other cannot miſlead; ſacrifice may be either pleaſing, or diſpleaſing to the Lord, but obedience was never faulty; thou maiſt offer the ſacrifice of Fools, when thou thinkeſt thou doeſt well; but upon how ſure ground goes he, who can ſay with the Prophet in all his actions, *If I have gone a ſtray, O Lord, thou haſt cauſed me to erre?* never deviating from the expreſſe of his word. Now God gives us expreſſe command, that we ſhould not touch his Anointed, what condition ſoever they are of: *Nolite tangere Chriſtos meos*, touch not mine Anointed; and where Gods rules are generall, we muſt not put in exceptions of our own; for the wickedneſſe of a King can no more make void, Gods ordinance, of our obedience unto him, then mans unbelief can fruſtrate Gods decree in us, *Rom.* 3. 3. Let *Saul* be wicked, and let wicked *Saul* be but once Anointedd, *David* ſtates the queſtion neither concerning *Saul*, nor his wickedneſſe, but whether he being the Lords Annointed (there's the buſineſſe) it is lawfull to ſtretch forth a hand againſt him? (*who can ſtretch his hand againſt the Lords Anointed and be guiltleſſe?* 1 Sam. 26. 9.

CHAP.

CHAP. VII.

Whether upon any pretencer whatſoever it be lawfull to depoſe, murder, or ſo much as touch the Lords Anointed.

Sam. 4. 5. THere was the firſt time that ever it was put to the Vote, whether a King might be put to death or not, but it was reſolved upon the queſtion in that Parliament; *Ne perdas*, deſtroy him not; it is well that *David* had a negative voice, or elſe it had been but a bad preſident for Kings: it is well that the men with whom *David* had this parley, would hearken unto reaſon, and let that ſway them, otherwiſe *David* might have been forced to flie as faſt away from his own men, as he did firſt from *Saul*: for there wanted no Lay-preachers then, to preach the deſtruction and ſlaughter of Princes, under the pretences of wicked government and tyranny; who had the trick then, as well as now, to couch their foul meaning in good words and Scripture phraſe, with

a *dixit dominus*, when the Lord ſaid no ſuch thing; as *Davids Zealots*, 1 *Sam.* 24. *This is the day wherof the Lord ſaid unto thee I will deliver thine Enemy into thine hand, and thou ſhalt doe unto him* (what?) *as ſhall ſeem good unto thee*, that is thou ſhall murder him, that was their meaning: though the word was a good word; and we do not read where the Lord ſaid any ſuch thing at all: So *Abiſhai*, 1 *Sam.* 26. 8. *God hath delivered thine Enemy into thine hand*: what then? therefore let me ſmite him; no ſuch matter; *David* denies the conſequence, as if he ſhould have ſaid *God hath delivered him into my hand*, but I will make no ſuch bad uſe of his deliverance, I had rather hereby ſhew him his own errour, and my innocency, then any way ſtretch forth my hand againſt him, for he is the Lords anointed; and when ſleep had betrayed *Saul* to *Davids* power, in the trench, and made the King a ſubject for *Davids* innocence; he eſteemed himſelf but as a Partridge in the wilderneſſe, when he might have caught the Eagle in the neſt: he paſſified *Sauls* Anger, by inabling his power to hurt, *ſent him his ſpeare* (it ſeems he did not think it fit to keep the Kings Militia in

his

hands) and humbly begs, *Let not my ud fall to the earth*; when, if it had not en for *David*, *Abiſhai* would have ſmi- *Saul* unto the earth at once, ſo that needed not to have ſmiten him the cond time: but *David* would not, de- oy him not ſaith he, and his reaſon as, *Quis poteſt?* Who can ſtretch forth hand againſt the Lords Anointed d be guiltleſſe?

Another moſt notable demonſtration *Davids* innocency, and ſubjection, to a hard Maſter, a moſt tyrannicall ing, cruell *Saul*; we have 1 *Sam.* 24. hen in the Cave of *Engiddi*, *David* ight have cut off *Sauls* head; like pre- ous oyntment, he deſcends only to e skirts of his garment, and with a *uid feci?* checks himſelf, and beſhrews s heart that he had done ſo much, and on a little looking back of *Saul* (as he had put on rayes of Majeſty) *Da- d* bows, and ſtoops with his face to e earth to him, when he might have id his honour in the duſt, call'd him *Father*; when that father came to crifice him upon the mountaines, and *Iſaac*-like) nothing but *See my Father*, hen he could ſee nothing but fire, and

ſword, and himſelf alſo the Lamb, ready for the ſacrifice. A true *Iſaac* (*though many young men ſtaid behind with the Aſſe*) will after his Father, though he have fire in the one hand, and a knife in the other, ready for to ſacrifice his follower. A righe *David*, and he that is a man after Gods own heart, though he could bite to death, and gnaw into the very bowels of his Soveraign, yet he will aſſume no further power to hurt, then to the biting of a Flea; *after whom is the King of Iſrael come out? after a Flea? after whom doth Saul purſue? after a dead Dog?* when he might have caught the Lion in the coyle. I could eaſily be endleſſe in inſtances of the like nature, as our Saviour Chriſt's obedience to the death, under the reigne of *Tiberius*, his Diſciples under *Nero*, *Claudius and Caligula*, whoſe governments were as oppoſite to the propagation of the Goſpel, as themſelves were enemies to the propagators of it; yet we ſee they neither attempted the alteration of the one, or the deſtruction of the other; yet Chriſt could do much if he pleaſed, and if the Napkins of Saint *Paul*, and the ſhadow of Saint *Peter* could cure diſeaſes, if a word out of

their

their mouthes could ſtrike men and women dead in the place; if an oration at the Bar, could make a King tremble on the Bench, then ſurely you will confeſſe that his Diſciples could do ſomething: Yet nothing was done or attempted againſt thoſe wicked, cruell, and pagan Emperours, one inſtance ſhal ſuffice for all: what miſchief or injury could be done more to a people, then *Nebuchadonozer* King of *Babylon* did unto the *Jewes*, who ſlew their King, their Nobles, their Parents, their Children, and kinſefolkes, burn'd their Country, their Cities, their *Jeruſalem*, their Temple, and carried the reſidue (who were left alive) Captives with him to *Babylon*. And now behold (then) *Nebuchadonozers* good ſubjects: will you hear wat advice the Prophet *Daniel* gives them for all this? *Baruch.* 1. 11. *Pray you for the life of Nebuchadonozer King of Babilon, and for the life of Balthaſor his ſon, that their dayes may be upon earth, as the dayes of heaven, and the Lord will give us ſtrength*; (what to do? to wage war againſt him?) *and ligbten our eyes* (what, with new revelations how they may be reveng'd? O no) *that we may live under the*

ſhadow of Nebuchadonozer King of Babylon, and under the ſhadow of Balthaſor his ſon, and that we may ſerve them many dayes, and find favour in their ſight: truely ſhewing that a King is *Alkum*, *Prov.* 30. 31. *one, againſt whom there is no riſing up*; that is, not upon any pretences whatſoever: there can be no pretences whatſoever more faire and ſpecious, then thoſe of defending the Church, and redreſſing the Common-wealth. For the firſt, if Religion be any thing puſh'd at, think you that Rebellion will keep it up, or that it ever ſtood in need of ſuch hands? when God refus'd to have his Temple built by *David*, becauſe he was a fighter of the Lords Battailes, thinke you that he will have his Church defended by fighters againſt the Lords Anointed? to defend Religion by Rebellion, were to defend it by meanes condemned, by the ſame Religion we would defend; and to reforme or redreſſe the Common-wealth, by inſurrection and Rebellion, were to rectifie an errour with the greateſt of all miſchiefs; no government worſe then a Civill War, and the worſt Governour is alwayes better then the beſt Rebell: *Rebellion is as the ſin of Witch-*

craft,

craft, and ſtubbornneſſe is as Idolatry: and how perilous a thing it is, for the Feet to judge the Head, the ſubjects to chooſe what government and governours they will have, to condemne what, and whom they pleaſe, to make what pretences and ſurmiſes they have a mind to, this Kingdome by wofull experience hath had ſad reſentments. Imbecilities and weakneſſes in Princes, are no arguments for the chaſtiſements, depoſing, or murdering of Kings; for then giddy heads will never want matter or pretences to cloak their Rebellion. Shall *Moſes*, becauſe *Pharaoh* was an oppreſſour of Gods people, and had hardned his heart, and would not let the *Iſraelites* depart, therefore inflict puniſhments upon *Pharaoh*, or ſo much as depart without his leave? though *Moſes* could inflict puniſhments upon the whole Land, yet his Commiſſion never went ſo far, as to touch *Pharaoh*, in the leaſt degree, though ſwarmes of flies came into the houſe of *Pharaoh*, and Frogs entred into the Kings chamber; yet we read not that they ſeized on *Pharaohs* perſon; there were Lice in all their quarters, ſaith the Pſalmiſt, and there

became Lice in man and beaſt, upon the ſmiting on the duſt, but none were ſmitten of the perſon of the King: Boyles and blaines were upon all the *Egyptians*, and upon the Magicians, ſo ſore, as they could not ſtand in the preſence of *Pharaoh*, but they were not on *Pharaoh*, that he could not ſtand himſelf; *Pharaoh* his eldeſt ſon may die, but *Vivat Rex*, *Pharaoh* muſt not be touch'd. Did *Abſolon* doe well to conſpire againſt his Father, though he defiled *Uriahs* bed, and cloaked adultery with murther? ſhould the Prieſt, Peers, Prophets, or people, offer to depoſe *Solomon*, becauſe he had brought ſtrange Wives into the Land, and ſtrange Religion into the Church? ſhall *Elias* entice *Ahabs* ſubjects to Rebellion, becauſe he ſuffered *Jezebell* to put *Naboth* to death, and killed the Lords Prophets? ſhall *Peter* take vengeance upon *Herod* becauſe he put him in priſon, beheaded *John* the Baptiſt, and killed *James*? ſhall *Reuben* be no Patriarch, becauſe he was unſtable as water? ſhall *Simeon* and *Levi* loſe their Patriarchal dignity becauſe they were brethren in iniquity, & inſtruments of cruelty, becauſe in their

anger

anger they ſlew a man, and in their ſelf-will digged down a wall? ſhall *Judith* be depoſed from his rule and government for making a bargain with a Harlot upon the high way? ſhall *Iſſacher* not be numbred amongſt the other twelve, becauſe he was none of the wiſeſt? no reaſon; they were Patriarchs as well as the reſt, which was the immediate government before Kings; and (indeed) were Princes themſelves: *princeps Dei es inter nos, Gen.* 23. 6. *Thou art a mighty Prince amongſt us*: and thus much ſhall ſuffice, (and I hope ſufficient) to ſhew, that no faults or pretences whatſoever, can make it lawfull to depoſe, or ſo much as to touch the Lords Anointed.

CHAP. VII.

What is meant by touching the Lords Anointed, or ſtretching forth the hand againſt the Lords Anointed.

NOt dare to touch the Lords Anointed, is an awfull reverence, and a ſuppoſed difference to be kept, between every Subject and his Soveraign, eſpeci-

ally in point of violence. A Mother doubting the discretion of her Children, and being to leave some curious looking-glasse in a place, doth not command her children that they should not break it, but that they should not touch it; knowing full well, that if they have the liberty to meddle with it in the least degree, they may break it before they are aware, and destroy it when they think least of any such matter.. So God is very chary of his King, wherein he beholds the representation of himself, and knowing him to be but brittle, and though the most refined earth, yet but glasse: he commands his people that they should not touch his Anointed; knowing that if they were permitted but to tamper with him in the least degree, their rude hands may break it in peeces, when they doe but think to set it right.

A touch is but of one man, though but with one of his fingers, yet this must not be; *Nolite tangere*, it is not said *ne tangete*, wherein only the act of touching is forbidden, but *Nolite tangere*, whereby the will is also prohibited: how wary should we be in touching, when the

Lord

Lord is ſo cautious in his prohibition?

Now ſtretching forth the hand may ſignifie a combination of many into one confederacy, the *hand* being a part of the body, compoſed of five members (one and all) but this muſt not be; a moſt unhappy inſtrument is that hand that *turns it ſelf* into the bowels of its own body; if the head break out be chance, the hands muſt not preſently be in the head, clawing, with invenom'd nails, the corruption there, leſt that itching deſire, turn into ſmart in the end, leſt when the peaceable day ſpringing from one high, ſhall happily viſit us, *that now ſit in darkneſſe and in the ſhadow of death*; we then ſee our bloudy hands, and this (once happy) Kingdome, the only pillow, whereon peace had laid her head, ſtreamed (like the *Ægyptian* Rivers) all with bloud: in a word, by touching the *Lords* Anointed; or by ſtretching forth the hand againſt him, is meant any kind of violence that is uſed againſt ſacred Majeſty; and the ſignification thereof is of a large extent; for we ſtretch forth our hands when we doe but liſt up our heels in ſcorne againſt him; *Who ſo lifteth up his heel*, Pſalm 41. 9. Secondly,

Secondly, we ſtretch forth our hands againſt the Lords Anointed, when we doe but raiſe up Armes in our own defence; *Whoſoever reſiſteth the power, reſiſteth the Ordinance of God, and draweth damnation upon himſelf.* Rom. 3.

Thirdly, We ſtretch forth our hands againſt the Lords Anointed, when we ſtretch not out tongue and voice, when we hear of any traiterous plots or conſpiracies againſt the Lords *Anointed*, and ſo bring ſuch conſpiracies to light: *It is a foul thing to bear the voice of conſpiracy, and not to utter it:* Lev. 5. 1. as good lay thy hand upon the *Lords* Anointed, as lay thy hand upon thy mouth & conceal the treaſon.

Fourthly, We ſtretch forth our hands againſt the Lords Anointed, when we doe not ſtretch forth our hands for the Lords Anointed, when we ſee him aſſaulted with any danger, or traiterous oppoſings. Should a man ſee his own Father feircely aſſaulted, and ſhould not preſently run into his reſcue, but ſhould ſuffer him to be ſlain before his face, would we not equally exclaim againſt him with the murtherers, *Qui non Vetat peccare Quum poteſt, jubet*, he bids, that doth not forbid with all his power

(like

like a true ſon) ſuch outrages and vio-
nces, to be committed againſt the Fa-
ther of his Country.

Fifthly, We touch the Lords Anoin-
ted, when we touch his Crown and dig-
nity, intrench upon his *Regalia*, hold or
withhold his ſons or daughters, kill or
take priſoners his men of Warre. Wee
muſt take heed of defacing the garment,
as well as of hurting the perſon, for they
are both *Sacred*; the precious *Oyntment*,
*not Aarons head alone, but it ran down
upon his beard, and down unto the skirts of his
garment*, making all *Sacred* that was a-
bout him; ſuch touchings therefore are
worſe, then when we touch the perſon
with the greateſt violence, for then the
Anointed are moſt touched, when they
are touched where the Anointing is,
which is their State and Crown, dearer
to them then their lives; touch both,
the murder of the perſon, is but a con-
ſequence to the depoſement of the dig-
nity.

Sixthly, We touch the Lords Anoin-
ted, when we take away his revenue and
livelyhood from him, the Devil thought
that he had ſtretched forth his hand ex-
ceedingly againſt *Job*, touch'd (and
touch'd

touch'd him to the quick) when he had procured Gods permiſſion, that the *Sabeans and Caldeans* ſhould take away his Oxen and Aſſes, his Sheep and Camels, and plundred him of all he had; God called this *a deſtruction unto Job*, Job. 2.3. and that before ever a hand was ſtretch'd forth to touch either his bone, or his fleſh.

Seventhly. Is there no ſtroke but what the hand gives? Yes, the tongue can ſtrike as well as the beſt: *Jere:* tels us ſo, *Venite percutiamus eum lingua:* come let us ſmite him with the tongue, Jer. 18, 18. and *David* ſaid, *His tongue was a two-edged ſword: There is,* (ſaith *Solomon*) *that ſpeaketh* (and that waiteth too) *like the piercing of a ſword.* It is bad enough in any, or againſt any man, but worſt of all againſt the Lords Anointed; for it is ſaid *Thou ſhalt not revile the Gods, nor ſpeak evil of the Ruler of the People:* Saint *Paul*, but for calling a High Prieſt, *painted wall*, (though) when he cauſed him to be *ſmitten Contrary to the Law*, yet he eat his words, and confeſſed his errour; and now many, that would ſeem to be followers of *Paul*, are revilers of Kings, and make no bones thereof. The ſame

God

God that commanded *Laban*, in respect of his servant, *Vide ne quid loquare durius*, see thou give him no ill language; certainly expects that Subjects should set a watch before their mouths, to keep the door of their lippes, *lest they offend with their tongue*, in speaking ill of Princes.

Eightly, As the tongue can strike without a hand, so the heart can curse without a tongue: *Eccl.* 10. 2. *Curse not the King, no not in thy heart, for a Bird in the ayre shall carry the voice, and that which hath wings shall tell the matter*: the hand implies both; never was the *hand* stretched forth to any evil act, but the heart was the *privy* Counsellor, & the tongue the chief perswader unto such enormities; therefore it is good, *obstare principiis*, to crush the cockatrice egg, kill it in the heart, lest those *pravæ cogitationes* want room, and then *out of the abundance of the heart the mouth speaketh*, and perswades the hand to be the destruction of the whole body; if hand, and heart, & tongue, & *pen* were thus regulated, we need not long look for peace, or despaire of an accomodation, but whilst the hand is up, and the heart is set at liberty, and the

tongue

tongue ſaith, *Our tongues are our own, who ought to ſpeak, who is Lord over us?* and every pen is *a ready writer, in matters pertaining to the King*: in vaine it is to ſeem Chriſtians, whilſt we are ſuch Antichriſts: the Bible under our arme fals to the ground, whilſt we ſtretch forth our hand againſt the Lords Anointed: why do we take Gods word into our mouthes, if we let it not down into our hearts, to do as that word directs us? Chriſtian liberty never cut the ſtring, that tied the tongue to thoſe obſervances. Of theſe things there might be applications made, but lapping as they go along is beſt for doggs, where there are Cordials in the River.

It ſeemes by the ſtory, that Kings may be courſely dealt withall, if men make no bones of being guilty; they ſtand like the forbidden tree, in the midſt of the Paradiſe of God, men may touch them, but they had better let them alone; if God had placed (at the firſt) Cherubims, and a flaming ſword, turning every way to defend that tree, how could there have been a triall of *Adams* obedience? So if God by ſome inſtinct,

had

had chain'd the hearts of men, and tied their hands, and bound them to the peace, so that they could neither in thought, word, nor deed, have committed violence against his Vicegerent, how could there have been a triall of the subjects duty? the tree had no guard, nor fence about it, but only, *thou shalt not eat thereof, if thou doest, thou shalt die the death.* Princes have no better security for themselves, then the Almighties command for their preservation, *Nolite tangere, &c.* Touch not mine Anointed, to break the first, was but death, the second is damnation; if you resist the higher powers, you resist the highest God, and he that resisteth shall be damned, *Rom.* 13. 2. the commandment concerning the tree of Paradise, was only *thou shalt not eat thereof*; but we are forbidden to touch so much as a leaf of our forbidden tree, much less to shake down all his fruit; *there is hopes of a tree,* saith Job, *that if it be cut down, yet it will sprout again,* but not only a finger, a hand, but an axe must be laid to the root of the tall Cedar of our *Lebanus*; yea, they must be rooted up like the names of *Tarquins*; they will not leave so much as a stumpe

of ſtump *Nebuchadnezzars* tree chain'd to the earth, up muſt all root & branch, till all the Royall branches lie like ſprey upon the ground: theſe men had rather be deſtroyed themſelves, then ſay the Lords Anointed is not to be deſtroyed. Go on blind Zelots, hearken to your wives, and let them perſwade you to diſobedience, and the Divel them, as *Eve* did *Adam*, and the Divel her, behold the objects ſhee preſents unto your view; how good they ſeem, how fair they look, how pleaſant they are to thine eye, how wiſe you thinke you ſhall be, how full of knowledge, when poor wretches, you ſhall find all theſe promiſes turned into Fig-leaves, to hide your nakedneſſe: all theſe golden Apples of *Paleſtine* once touch'd, evaporated into ſtench and blindneſſe: and that your diſobedience hath given you nothing but curſes, and brought you nothing but ſorrows and death upon your ſelves and children, and profitted you nothing but the turning of an *Edom* into a wilderneſſe, till you be glad to eat the herbs of the field, and by the ſame fault, fall into the ſame puniſhment with our neighbours of *Germany*,

dye

ye with graſſe in your mouths. Theſe
hings fell upon *Adam* for his diſobedi-
nce unto God, and the like will fall
pon us (the ſons of *Adam*) for our diſ-
obedience unto Gods Anointed. O then
et us not by any meanes lift up our
ands againſt the Lords Anointed, leſt
like *Adam*) we fall from our ſtate of
nnocence, and be guilty: guilty of all
he bloud that hath, and ſhall be ſpilt
pon this land; guilty of the teares of
o many fatherleſſe children and wi-
owes: and if we will not be obedient
nto a Prince of men, guilty of all the
ternall thraldome and ſubmiſſion unto
Prince of Devils: take then the advice
f the wiſe *Solomon*, Prov. 30. 32. *If thou*
aſt done fooliſhly in lifting up thy ſelfe, or if
hou haſt thought evill, lay thy hand upon thy
outh: Fear God, honour the King, have
nothing to doe with them that are ſubject unto
change, for their deſtruction commeth ſodainly;
nd ſo will yours. Let no man deceive
imſelf, he who is not good in his per-
icular calling, can never be good in his
general calling, he is no good man, that
s no good ſervant, and if he be no good
ſubject, he is no good Chriſtian, he that
honoureth not the King, doth never fear

God; and except he obeyes both, he o-
beyes neither.

CHAP. VIII.

Whether Kings now adayes are t
be had in the ſame veneratio
and eſteeme, as Kings were un-
der the Law, by reaſon of ou
Chriſtian liberty.

CErtainly the murmuring of *Core*
Dathan and *Abiram*, with their com-
plices: *Thou ſeekeſt to make thy ſelf altoge-*
ther a Prince over us, the Lord is among u
we are all alike holy unto the Lord, (and
therefore *Moſes* and *Aaron* muſt be no
more excellent then the reſt of the peo-
ple) was no propheſie to be fulfilled in
theſe our dayes, for if it had, ſurely our
Saviour would never have paid tribute
for *himſelf* and *Peter*, *Mat.* 17. 27. which
was a ſymbole of their ſubjection to
heathen pagans; *for this cauſe pay ye tri-*
bute, Rom. 13. 6. we have thoſe who are
apt enough to make arguments with
our Saviour, bearing this concluſion,
then are the children free, Mat. 17. 26. but
few that will imitate his peaceable ex-
ample,

mple, *to fish for money*, rather then offend the higher powers, *Mat.* 17. 27. And if you conjecture that our Saviour did this meerly for quietnesse sake, behold the question rightly stated. *Is it lawfull to give tribute to Cesar or not?* Mat. 22. 17. seriously propounded (*Master we know that thou art true* (and therefore we hope thou wilt not deceive us with a lie) *and teachest the way of God in truth* and therefore thou wilt not cause us to erre through the deceiveablenesse of unrighteousnesse) *neither carest thou for any man* (and therefore thou wilt not be afraid to speak the truth) *thou regardest not the persons of men*) therefore fearing only God, thou wilt boldly, & faithfully without partiality, or fear, plainly tell us, whether it be lawfull or not) clearly determined and concluded upon; *Da Cæsari quæ sunt Cæsaris*, Mat. 22. 21.

If Christian liberty, should loose the reignes of Civill government, then Christ would never have acknowledged *Pilates* power to have been of *God*, John 19. 11. If subjection unto Kings were a hinderance to the propagation of the Gospel, then Saint *Peter* would never have exhorted the Christians to *submit*

themselves to every ordinance of man. 1 Pet. 2. 9. We have too many submitters nowadayes unto every ordinance of men, but they are not unto such ordinances, whereof the King is Supreme, 1 *Pet.* 2. 13.

Object. It is better to obey God then man, and therefore for his sake we cannot obey every ordinance of man.

Sol. The Apostle doth not in this place discourse of obedience, but of submission: obedience is to be given to things, only lawfull; submission is to be given to any ordinance whatsoever, though not for the things sake, which is commanded, yet *propter Dominum*, for the Lords sake who doth command, so absolute submission: where God commands one thing, and the King commands another thing. We may refuse his will, and there is perfect obedience, when God commands one thing, and the King commands the contrary; we may not resist his authority, and therein is true submission; and this the Apostle doth not only assure us to be the *will of God*, but puts this *well doing* in the stead of knowledge and wisdome, whereby *the ignorance of foolish men may be*

put

t to silence, 1 Pet. 2. 15. when freedom
ands of tiptoes, her coat is too short
o cover her malitiousnesse, therefore
he Apostle exhorts us to behave our
elves *As free, but not using our liberty, as a*
loak for malitiousnesse, 1 Pet. 2. 16.

If Christian liberty did break the
choole of civill Government, then
aint *Paul* would never have been
uch a Schoole-master to the *Romans*,
Rom. 13. *Let every soul be subject to the*
igher powers: an excellent rule for
ur obedience, *every soul*, no exem-
tion by greatnesse, or holinesse, or
ny by-respect whatsoever, but if he
ave a *soul*, *let him be subject to the higher*
owers: if two powers clash one against
nother, here we know which to stick
o in our obedience, that is, which is
ighest (and that Saint *Peter* plainly tels
s is the King, *whether to the King as Su-*
reme, 1 Pet. 2. 13.) *There is no power but*
f God, the powers that be, are of God, who-
ever therefore resisteth the power, resisteth
he ordinance of God, and they that resist shall
eceive to themselves damnation. vers. 2.
What Christian then can have his con-
cience so misled, as to resist those pow-
rs out of conscience, when the Apostle
plainly tels us, *verse* 1. *We must needs be*

ſubject, not onely for wrath (that is, fo
fear of them) but alſo for conſcience ſa
becauſe God commanded it.

There were Anti-monarchiſts, a
Anti-dignitarians even in the Apoſtl
time, but if it had been laudable, or
greeable to Chriſtian liberty, then Sai
Jude in his Epiſtle, verſe 8. would n
ver have called the deſpiſers of Domin
and evill ſpeakers of Dignities, filthy dre
mers, and defilers of the fleſh (as he p
them, ſo we find them both together
he never would have compared them
bruit beaſts, verſe 10. he never woul
have pronounced woes unto them, as un
to the goers into the wayes of Cain: gre
dy runners after the errour of Balaam, for re
ward; and periſhers (as in the gain-ſaying
Corah) ver. 11. he would never have com
pared them to clouds without water: ca
ried about with wind: to fruitleſſe withere
trees, twice dead, plucked up by the roots:
to raging waves of the Sea, foaming out thei
owne ſhame: wandering ſtars, to whom is re
ſerved the blackneſſe of darkneſſe for ever.
verſe 12, 13. he never would have de
ſcribed them unto you ſo fully, to be Mur
murers, Complainers, walkers after their own
luſts, wide-mouth'd, ſpeakers of great ſwelling
words, having of mens perſons in admiration, by

reaſon

reason of advantage, ſeparatiſts, ſenſuall, (and though they pretend never ſo much unto it) *having not the ſpirit,* verſe 16. 19.

Chriſtian liberty frees from the ceremony of the Law, not from the ſubſtance of the Goſpel: whereof we ſee ſubmiſſion & ſubjection unto Kings, is a great part thereof. The *Romane* yoke, and the *Romans* hands which held the plough, ploughing upon the Chriſtians backs, and made long furrowes, and for a long time, were both adverſe to the propogation of Chriſts Goſpel, yet during all that time, neither Chriſt, nor any of his Diſciples, ever attempted either the change of the one, or the diſplaying of the other; and ſhall we thinke our ſelves more wiſe then he, who is *the wiſdome of the Father?* or better adviſed then by him, who is the *everlaſting councellour?* or that any mans doctrine can ſettle us in more peace and quietneſſe then he, who is *princeps pacis*, the Prince of peace? will you have more Orthodox Fathers then the Apoſtles? or the Children of this generation to be wiſer then the Fathers of old? Chriſt and his Apoſtles with all the antient Fathers taught, and ſubſcribed to this doctrine: Firſt, Chriſt, *Da Cæſari quæ ſunt Cæſaris*: then Saint *Paul*,

Paul, Render to all their due, tribute to whom tribute is due, custome, to whom custome, fear to whom fear, honour to whom honour, and all to *Cesar*: Then Saint *Peter, Subject your selves, &c. Fear God, honour the King, &c. sic passim in Scripturis.*

Dear Christians, are we better pleased with the glittering tinsell of a painted Baby from a Pedlers shop, then with the rich, and inestimable Jewels of Divine truth? will we suffer our selves to be cosened with the guilded slips of errour? and what *enthusiasmes* every pretended spirit, if not every Cobler, Weaver, Groome, or Coach-man, shall dictate, who are but *velut igneæ*, and *velut flatus*, as it were of fire, or as it were a mighty and rushing winde, but nothing sensible, some hot exhalations of the braine set on fire, by the continuall motion, and agitation of the tongue. Good God, have we thus learnt Christ? Is this the fruit of so clear a Gospel? and the return of all our holy mothers care, and paines for education? shall we take Gods word into our mouthes and preach Sedition, Rebellion and Insurrection, contrary to that word which we pretend to preach? to maintaine Religion by Insurrection, is to maintaine

aine it by meanes, condemned by the ame Religion we would maintain.

CHAP. IX.

Whether a King failing in his duty and not performing those things which he hath sworn unto at his Coronation (so solemnly) the People are not disobliged in their obedience unto him, and may, thereupon, depose or put him to death.

IF Kings held their Crowns by Indentures from the People, then were the People disobliged to their obedience unto him, upon his failing (in those things whereto he hath been sworn) on his part; but if they receive their Crowns immediatly from God, and that by him alone *Kings Reign* (as hath been heretofore proved at large) then all the failings that can be in a King, can but make him a bad King; but still he must remain a King; the Oath assures us of his being a good King, not of his being a King; for he was King before he took

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took it: Coronation is but a ceremony, and his Oath is but at his Coronation; the issue of ceremony, must not dis-inherit the right heire, of all the substance: King and Kingdome, are like man and wife, whose marriages are made in heaven, who are betrothed by God himself; Now as in the ceremony between man and woman, the husband in the presence of God and Angels, and al the Congregation promiseth (which is as solemnly binding as any Oath) that he will live together with her after Gods holy Ordinance in the state of matrimony, that he will love and cherish her, maintain and keep her, and forsaking all other, keep himself onely unto her: Now if he performe all these things, he doth well, he is both a good husband, and a good Christian (considering the vow that he hath made) but if he doth not live with her according to Gods holy Ordinance, nor love, nor cherish her as he should, nor maintain and keep her as he ought; *Shall it be lawfull for a man to put away his wife for every cause?* Matt. 19. 3. much lesse can it be lawfull for the wife to put away her husband upon every distaste; It was God

that

that made them male and female: *Mat.* 19.4. and therefore it is fit they ſhould continue together ſo; *They twain are but one fleſh*; Matt. 19. 5. therefore they cannot be divided; *God joyned them both together*: Matt, 19. 6. therefore no man can put them aſſunder. Now to apply this to the King wedding himſelf to his People at his Coronation; the King (ſolemnly) takes his Oath at his Coronation before all the People, that he will live together with them according to the Lawes of the Land, that he will protect and defend them to the uttermoſt of his power, with all other proteſtations contained in the ſaid Oath, which if he doth perform, he doth wel, and is both a good man and a good King; but if he ſhould not govern them according to the Laws of the Land, and if he ſhould not cheriſh and defend his People, ſhall it be lawfull for this wife to make away this husband? God forbid! God made him King, them Subjects, therefore they muſt continue ſo, like man and wife, for better for worſe, they two are both one, the head may not be divided from the body, and *quæ deus conjunxit, nemo ſeparet*; there have been Bils

of

of divorcement given unto these Kings husbands in former times: but of those Bils, I may say, as our *blessed Saviour* said of the Bils of divorcement which *Moses* commanded; it was *propter duritiem cordis*, Matt. 19. 7. *Deut.* 24. 1. *for the hardness of mens hearts*; and then again, this *durities cordis*, never went so far as that the woman might put away her husband, but only the husband his wife, and that only in the case of Adultery; & if it had been otherwise, it had but a late beginning, a bad foundation: for our Saviour saith, *Matt.* 19. 8. *In principio autem non erat sic*, *It was not so from the beginning*; and a hard heart is but a bad foundation for a good Christian to build upon. I will conclude this application with words not of my own, but of Saint *Paul*, which words are a commandment, *Neither is it I* (saith the Apostle) 1 *Cor.* 7. 10, *but the Lord*, that gives you this commandment, *Let not the wife depart from her husband*; no, if shee be an heretique, or which is worse a heathen; *If the woman hath a husband which believeth not if he be pleased to dwell with her, let her not leave him*: 1 *Cor.* 7. 13. If I would resist my Soveraign in any kind, it should be

for

or my Religion, but when my Religion tels me that I muſt not reſiſt him in my caſe; then I think I ſhould but doe in doing ſo) like the boaſting Jew, Ro. 2. 13. who boaſted of the Law, *and diſhonoured God through breaking of that law, which he had boaſted of: What if ſome did not believe, ſhall their unbelief make the faith of God of none effect?* ſaith *Paul* Rom. 3. 3. *God forbid:* no more can the wickedneſſe of a King, make void Gods Ordinance of our obedience unto him: our obedience muſt look upon Gods command, not upon the Kings good behaviour; God doth not command things becauſe they are fitting, but it is fit that wee ſhould obey, becauſe he commands them; neither ought we to have reſpect ſo much unto the goodneſſe, as unto the Authority of a King; for Kings do not conſiſt in this, that they are good, but in this, that they are Kings; for as it is poſſible for one to be a good man, and a bad King, ſo it is often ſeen, that a bad man may be a good King; and it is an obſervation here at home, that the beſt Laws have been made by the worſt of Kings. It is an obſervation, that divers Kingdomes have long continued in peace

peace and happineſſe under bad Lawes and worſe Governours. Well obſerved, when unwarrantable attempts to better both, and inconſiderable courſes to mend all, hath brought all to ruine and confuſion. He that ſets a Kingdome in combuſtion, to advance his own opinion, and preferre his private judgement, doth but ſet his houſe on fire to roaſt his egges.

God makes Kings of ſeverall conditions, ſometimes he gives a King, whoſe wiſdome and reach in Government is like *Sauls, head and ſhoulders higher then all the People*: And then, when we have wiſe Kings, and learned Judges, *Pſalm* 2. 10. we ſhall be ſure to have all thoſe *Breakers of their bonds aſunder*, and thoſe *caſters away of their cords from them*; verſe 5. to be bruiſed with *a Rod of Iron, and broken in pieces like a Potters veſſell*; verſe 9.

Sometimes God will ſend us a little child, ſometimes a Child in years, otherwhile a Child in underſtanding, which of both it be, *Væ regno* (ſaith *Sol.*) *cui puer dominabitur*; *woe to the Kingdome, over which a child Reigns*. for then the whole Kingdome is ſure to be put upon the rack. Sometimes God in his judge-

dgement ſends a Tyrant amongſt us, *will ſet an evil man to rule over them*, ſaith od himſelf, & then we are never in hope be from under the laſh; and ſome- mes in mercy he ſends meek and ild Princes (like *Moſes*) who carried is People *in his boſome*, one that ſhall nly make uſe of his Prerogatives, as hriſt did of his miracles in caſes of eceſſity; one who ſhall ſay with the poſtle Saint *Paul*, *I have no power to doe urt, but to doe good, to edification*, but not o deſtruction: one who ſhall continue his Reign, as *Saul* began, *Videne ne quid ſit opulo, quod fleat*, who will hear and ask *why do the People cry?* deſerve well and have well; ſhall we receive good from the hands of the Lord, and ſhall we not receive evil Princes? though they be *amaræ ſagittæ*, yet when we conſider that they are *edulci manu domini emiſſæ*, wee ſhould not refuſe them, but be content- ted with whomſoever his mercy or his juſtice ſends, or throws upon us: Never was there a bad Prince over any People but he was ſent by our heavenly Father for a ſcourge to his children; and ſhall we kiſſe, or ſnatch the Rod out of our Fathers hand? To conclude, there is nothing

nothing can disoblige the People fro
their King, because his Authority ov
them is a *domino*, from the Lord, b
their obedience towards him is *pro*
domino, for the Lords sake; though
himself there be all there asons that c
be given to the contrary, many will
glad to hear the Father of their Cou
try, say, *I and the Lord will go*, and to
sons elect, and to hear his Father t
him, *deus providebit*, as *Abraham said t*
Son Isaac; but if he takes fire and swor
in hand threatning his follower, ho
many followers will he have? I had r
ther, with *Isaac*, follow my Father
know not wherefore; and with *Abraha*
obey my God, contrary to my own n
ture, and beyond all hope, then to ser
so great a God and his Vicegerent b
rules drawn by my own fancy an
reason.

CHAP.

CHAP. X.

Psal. 105. 15.

Touch not mine Anointed, meant by Kings.

BY the words *touch not mine Anointed*, is meant Kings and Princes: neither n any other interpretation, whatſoer, be obtruded upon this text, with- t a great deal of impudence and igno- nce; If there were no other argument be uſed but this, to a modeſt man, it ere ſufficient. *viz.* That not any hurch, nor any Church-men, nor y Chriſtian, nor any Father, nor any poſitor whatſoever, did ever give it ny other interpretation, before ſuch me as the *Jeſuite* and the *Puritan*, and ey both at a time, and that time, bea- ng not above 100 years date neither, egan to teach the world that it was wfull to murder Kings; and no mar- ell if this found ſome querke or other o turne the ſtreame of Scriptures ſence, ut of its proper channell, and con-

ſtant courſe; the two birds of a feather
perſecutors of one another, like two
fighting Cocks who quarrell among
themſelves, being both of the ſame
kind, and yet both agree in taking
counſell together againſt the Lord and
againſt his Anointed: or like *Pilate* and
Herod they could not agree but in the
principles of condemning the Lord
Chriſt.

But it is objected, that as a little child
upon a Gyants ſhoulders, may ſee far-
ther then the Gyant himſelf, ſo a weaker
underſtanding comming after thoſe
Fathers, and taking advantage of ſuch
helps, getting up upon the ſhoulders of
time and learning, may ſee more then
they did, or hath been ſeen in former
ages; and therefore it is no wonder, if
a man without aſperſing himſelf with
the leaſt immodeſty, may pretend to ſee
more, then all thoſe who went before
him had obſerved, and what hath this
child pick-a-poke ſpied? a birds-neſt!
can there be a ſimpler thing imagined,
whereby to give impudence the chair,
and throw all the Antient Fathers
flat upon their backs, then this ſo com-
mon and ſo much approv'd of inſtance

to

no other innovation, not only into the Church, but also into the very soul of Scripture it self? for what if it be granted, that a child upon a Gyants shoulders sees further then doth the Gyant himself, doth the child know better what he sees then doth the said Gyant? must not the child aske the Gyant what is what, of all that he beholds? must not the child be informed by the knowing Gyant, of the difference between the mountaines & the vallies, the water and the skie, a cock & a bull? if the child be thus ignorant, what doth the childs getting up upon the Gyants shoulders advantage the child in points of controversie? except it be such a child as Saint *Christopher* had got upon his shoulders, that was Judge of all the world; if the child be not so simple but understands all these things; then believe me he is no child in understanding, but a Gyant himselfe in knowledge, and so the similitude, the child, and the Gyant come tumbling all down together; for a child never so high, he is but a child still, and sits but at the feet of a *Gamaliel*, when he is upon the shoulders of a Gyant; no child was ever thought wor-

thy to poſe all the Doctors, *but the Child Jeſus.*

Now to clear the Text from thoſe blots and blurs that are throwne upon the words, going before this Text of Scripture, *touch not mine Anointed*, viz. *I have reproved Kings for their ſakes*, Ergo, the word Anointed could not betoken Kings, becauſe Kings were reproved for their ſakes who were the Lords Anointed: now ſay they, the word Anointed muſt neceſſarily ſignifie the people of God, for whoſe ſake theſe Kings were reproved, and ſo it doth; but ye my *Corahmites*, *Dathanites*, and *Abiramites*, you muſt not thinke *to be all alike holy unto the Lord*, as that ye are all concern'd in this *nolite tangere*: There is no queſtion but that in ſome ſence the elect of God are anointed ones of the Lord, but not peculiarly the Lords Anointed: they are *filii olei*, ſons of oyl, as the Prophet termes them, but not *Chriſti mei*, or *Chriſti tui*, or *Coriſti ejus*, or *Chriſti Domini*, which were attributes that were never given by the holy Ghoſt to any but to Chriſt, and Kings: the Prieſts who were anointed (really) never were term'd in Scripture the Lords Anointed

ointed, and the proudeſt, and moſt ebellious people that ever were, whoſe rrogance claim'd an equality with, ne- er (*in ſacris*) ſtrove to be above their riests. Now if you expect clearneſſe n the fountaine, do not ye trouble the aters, and you ſhall behold the ſprings f truth ariſe; 'twas the elect and hoſen of the Lord that were here eant by anointed, and it was the ſeed f *Abraham*, and it was not Kings that ere meant by this word Anointed in he text. But it was not all the elect of God, that muſt not be touch'd, it was ot all the ſeed of *Abraham* who have his *noli me tangere* about them, but it was *Abraham, Iſaac and Jacob*, for whoſe ſake God *reproved Kings*, as they are plainly ominated in the ſame *Pſalm*, and none lſe; if there be mention made of the eed of *Abraham*, *Iſaac* and *Jacob* were he ſeed of *Abraham*; who were elſe mentioned? and though we cannot comprehend theſe three under the noti- on of nominall Kings, yet we may be pleaſed to conſider them as reall Princes, *Principi Dei es inter nos*, as it was ſaid to *Abraham*, thou art a mighty Prince a- mongſt us, ſo Kings may be reproved

for their fakes; they may be Kings too, and yet the Lords Anointed for whose fake Kings were reproved, for we doe not diſpute about the name, but the thing: now whereſoever you find this word *nolite tangere*, you ſhall find this word, ſaying, going before it, which of neceſſity muſt have ſome reference to ſome other place of Scripture to which it muſt allude, and in reference to which it muſt be ſpoken, for the word, ſaying, makes it rather a queſtion of ſome Authour, then the *Pſalmiſt's* own, this alluſion you may eaſily perceive, *Gen.* 26. 11. where it is ſet down, how that *God touched the heart of Abimelech King of the Philiſtims, in the behalfe of Iſaac*, one of the three named in the *Pſalm*; ſo that King *Abimelech* charged all his people, ſaying, *He that toucheth this man, ſhall ſurely die*: So *Abimelech* and King *Herod* were both reproved for *Abrahams* fake, *Gen.* 12. 10. and to what place of Scripture can this *nolite tangere* be more aptly applied, then to to this, where we find the ſame words reiterated? or what clearer teſtimony can be given of the Scriptures alluding to this ſaying, *Touch not mine Anointed*, then to *Gen.* 16. 29. where to-

tidem

dem verbis; it is said to *Abimelech* in the behalfe of *Isaac*, *we have not touched thee but blessed of the Lord*; what difference between these words, *and touch not mine Anointed?*

Besides the Marginall notes of all our Bibles directs us to *Abraham*, *Isaac* and *Jacob*, as to the Anointed of the Lord, and as the Princes of Gods people, which must not be touch'd, and for whose sakes Kings were so much reproved; the word, King, in the text, *doth not exclude those who were Princes, but it only includes those Princes who were called Kings, and were reproved for their sakes who were Kings themselves* re, *though not* nomine *so that all the ground that will be gained hereby, will be, that one Prince was reproved for another, though not called Kings.*

To conclude, as no Christians ever interpreted this place of Scripture but of Kings and Princes, untill Jesuites and Puritans, undertook that it is lawfull to murder Kings: So no *English* Author ever interpreted it otherwise, till within this 7 or 8 years; when Presbyters and Independents began to put this doctrine in execution, and if the former of these two would wash their hands in

innocency, as relating to this laſt unparallel'd act of Regicide, let them remember *CHARLS* the Proto-Martyr of Gods Church, and People, His own words, in his Book of *Meditations*, wherein He tels them, how vaine is the ſhift of their pleading exemption from that aſperſion, to grant Commiſſion for ſhooting of bullets of Iron and Lead in his face, and preſerving Him in a *Parenthesis* of words.

CHAP. XI.

Objection.

Rehoboam hearkened unto young men which gave him evil conncell, and would not hearken unto his ſages which gave him good advice, but anſwered the people roughly, wherefore they renounced the right they had in *David*, and the inheritance they had in the ſon of *Jeſſe*, fled to their Tents, and Crowned *Jeroboam* King: *Ergo*, we may doe the like upon the like occaſion, having a preſident from the word of God; and warrantable, becauſe God ſaid, *This thing was from the Lord*, 1 *Kings* 12. 8.

Anſwer,

Answer.

All this proves only that such a thing was don, not that it was well don; for if it be a sufficient proof to prove out of Scripture, that such a thing was don, and thereupon conclude that therefore we may do the like, then this is as good an argument as the best, *Judas* betraid Christ, therefore it is lawfull for a servant to betray his Lord and Master; first, the Scripture blames him in a most pathetical climax, 1 *King.* 11. 26. *Jeroboam the son of Nebat, the servant of Solomon, whose mothers name was Zeruah, even he lifted up his hand against the King,* shewing how he had desperately run through all those obligations, and ties that were upon him; 2ly he & al his adherents are called Rebels for their paines, not only by *Abijah* his enemy, but also by the holy Ghost, who is enemy to none who are not Gods enemies, 2 *Chron.* 10. 19. *And Israel Rebelled against the house of David unto this day,* his adherents were termed in Scripture vaine men, and sons of *Belial*, they were punished with a destruction of five hundred thousand of them,

them, which was one hundred thousand more then there were true subjects for the slaughter, the Scripture saith, God smote Abraham, verse 5. If it be objected that the thing could not but be well done, because God saith, 1 Kings 11. I exalted thee from among the people, and made thee Prince over my people Israel, and rent the Kingdom from the house of David, and gave it thee: then it could not but be well done of Reboboam (by the same reason) to answer the people as he did, for it is written, that Reboboam hearkened not unto the people, for the cause was from God, that he might performe the saying which he spake by Abijah unto Jeroboam the son of Nebat, 1 Kings 12. 15. both were passive, and neither of them could resist the will of God; but these places of Scripture are often times mistaken, and misapplied, and interpreted either by those who are not well acquainted with the nature of Scripture language, or else by those who wilfully and wickedly laid hold of such a meaning as the Scripture may seeme to give them leave; for all these and the like places of Scripture we must not take as Gods beneplacence or approbation, but only for his permission, for other-

therwise we should make a mad piece
f work of it, for God said, 1 *Sam.* 12.
I will raise up evil against thee out of thine
own house, and I will take thy wives before
thine eyes, and give them to thy neighbour,
and he shall lie with them in the sight of the
sun. doth this justifie *Absolon* for lying
ith his fathers wives and concubines
n the sight of all Israel? *Is there any evil*
that I have not done it, saith the Lord?
Therefore did the Citizens do well to
do evill, because the Lord said, *I did it?*
God did it, that is to say, he caused it
to be done, as the evill of punishment,
not as the tolleration of evill, so this
thing was from the Lord, that is to say,
the Lord suffered such a thing to come
to passe as a punishment of *Solomon* for
his Idolatry on his posterity, and yet
may no way approve of any such Rebel-
lious courses. neither was *Rehoboam* so
much to be blamed for his answer, as
may be supposed, nor the people justi-
fied in their Rebellion neither, for they
grounded their discontents upon a false
ground, for the people complained
when there was no cause, and deman-
ded that which was not reason; hear
the whole grievance and consider it a
little,

little, 1 Kings 12. 4. *Thy father made our yoake grievous* (that was false) *do thou make it light* (no reason for that) so the people never lived happier neither before nor after, then they did in the Kings Fathers time, and might have done in his time, if they had known when they had been well, and Gods judgements would have suffered them to have seen it. For,

1. *They were a populous Nation, as the sand on the Sea for multitude*, 1 Kings 4. 20.

2. *They liv'd merrily eating and drinking and making merry.*

3. *The Nation was honoured abroad, for Solomon reigned over all the Kings that were round about him*, verse the 21.

4. *They lived peaceably, they had peace on all sides round about them*, verse 24.

5. *They liv'd securely and quietly, every man under his owne vine, and under his owne figtree.*

6. *They had much Trading in his dayes, and much merchandize*, 1 Kings 10. 15.

7. *He was very beneficiall to those Merchants, for he gave Solomon, not only large wisdome, but largeneſſe of heart, and let those Merchants have commodities from them at a price*, ver. 28.

8. He

9. He maintained a brave fleet at Sea, Kings 4. 21.

9. He made silver and gold to be in Jerusalem as plentifull as stones, and Cedars as sycamore trees, 2 Chron. 1. 16.

10. These felicities were not only in the Court, or among the Nobility, or between the Princes, but they were universall, even from Dan unto Beersheba.

11. They were not for a spurt and no more, at one time and not at another, but all the dayes of Solomon.

O me prope lassum juvate posteri.

Neither doth the Scripture make any mention of any such hard yoke at all, only the margent of the Bible directs us from the complaint of the people, to look upon the first Chapter of the Kings verse 7. and there you shall only find how *Solomon* had 12 officers over all *Israel*, which provided victuals for the King and his household, each man his moneth in a year, but here is but a very slender ground for a quarrell, when the immediate verse after the naming of those 12 officers tels us, that the multitude of people as numberlesse

as

as the ſand upon the Sea ſhore, were
merry eating and drinking as the Ki
and this place unto which we are di
ſted (and no other) to find out t
grievouſneſſe, appears by the conten
the ſame Chapter, to be mentioned
an expreſſion of *Solomons* glory and w
dome, rather then of any tyranny,
polling of his people: for the whole
lation ends with an expreſſion, that
the people were as the ſand of the S
for number, ſo the largeneſs of the Kin
heart extended as the largeneſſe of t
Sea for bounty, all were partakers of i
1 *Kings* 4. 29. pardon me therefore if
thinke that *Rehoboam* had more reaſon t
anſwer the people as he did, then the peo
ple had juſt reaſon to complaine. *O a
titude!* O the unſerchable wayes of God
where God ſuffers his people to be
rod to viſit the ſins of the fathers upo
the children, he permits them to tak
a wrong cauſe in hand, that he may
alſo caſt the rod into the fire.

*I pray God the Merchants of London b
are not too like thoſe Merchants of Jeruſa
lem, who Traded ſo long, untill they
brought over, together with other Mer
chandize, Apes and Peacocks, and th*

Traders

Traders begin to be too like their traffique, Apes for manners and behaviour, Peacocks for pride, and rusling untill the Apes grow to be so unhappy, as to be brought to their chaines, and the Peacocks, so vaine glorious, as to loose their feathers: and so I leave them both, tasting the fruits of their own follies.

CHAP. XII.

The Objection of Jehu *slaying his Master* Joram *Answered.*

Objection.

THus saith the Lord God of Israel, I have Anointed thee Jehu King over the people of the Lord, even over Israel, and thou shalt smite the house of Ahab thy Master, that I may avenge the bloud of all the servants of the Lord at the hands of Jezebel, Ergo, if a King be thus wicked, we have Gods warrant, for the deposing and putting such a one to death.

Answer.

Answer.

But stay untill you have this warrant, and then we will allow it to be lawfull; for though every one is apt enough to be a *Jehu* in his own case, yet every one is not a God-almighty, we must not clap his seal to our own warrants what God commands at one time, we are not to make it our warrant to do the like at all times, this is a prerogative of the Almighty, no priviledge of a Subject; God may command *Abraham* to slay his son, but we must not go about to murder our children; God may command the *Israelites* to spoile the *Egyptians*, but we must not Rob and Cosen our neighbours; Christ may give order for the taking away of another mans goods because the Lord hath need of it, but we must not make necessity our pretence for arbytrarie power; these acts of the Almighty are specially belonging unto him, and we must have his special warrant before we go about any such thing.

But setting all such plea aside, I utterly deny that either *Jehu* did, or that God

od gave *Jehu* any such authority as to
y King *Joram*. *Jehu* slew *Joram*, but
hu did not slay the King, for *Jehu* by
e Lords immediate appointment was
ing himself, before ever he laid hand
pon *Joram*; *Joram* was but then a private
an, for in the verses going before, it
s set down how that *Jehu* was Anoin-
d King, how he was so proclaimed,
nd accordingly how he took the state
f a King upon him and executed the
fice: 2 *Kings* 12. 13. before ever any
ention is made of *Jehu* slaying *Joram*,
rse 14. therefore here is no *regicidium*,
yet here is but plaine man-slaughter,
nd a lusty warrant for that too; again,
e must not only take heed of unwar-
antable actions, but of false warrants,
f private spirit is no sufficient war-
ant to lay hold on such a publique Ma-
istrate; as there are false Magistrates,
o there is a false spirit, for an erroneous
pirit may as well condemne a good
agistrate, as a bad Magistrate may be
ondemned by a good spirit: but there
ay be a higher mistake then all this,
nd I wish it were not too common a-
oongst us now-adayes, to mistake the
orkes of the flesh, for the fruit of the

ſpirit: Let us compare them both toge-
ther, as the Apoſtle hath ſet them i
order.

The works of the fleſh.	The fruit of the Spi
Adultery, Fornication,	*Love,*
Uncleanneſſe, Lativiouſneſs,	*Joy,*
Idolatry, Witchcraft,	*Peace,*
Hatred, Variance,	*Long-ſuffering,*
Emulations, Wrath,	*Gentleneſſe,*
Strife, Seditions,	*Goodneſſe,*
Hereſies, Envyings,	*Faith,*
Murders, Drunkenneſſe,	*Meekeneſſe,*
Revellings.	*Temperance.*

By which of theſe two
was *CHARLS* th
Firſt's Head cut off?

CHA

CHAP. XIII.

Of the neceſſity and excellency of Monarchy.

A *Jove principium*, Let us begin with heaven, and behold its Monarchy in the unity of the bleſſed Trinity; though there be three perſons, yet there muſt be but one God: for the avoiding of that which we are fallen into, a confounding of perſons, and dividing of ſubſtance. Deſcend lower, and conſider the Angels, and you ſhall find one Arch-Angel above the reſt, as the Angels Monarch. Lower yet, to thoſe ſenſeleſſe and inanimate Rulers of the Day and Night, the Sun and Moon, and you ſhall not find (for ſo much as the appearance of ſuch a thing) more Suns or Moons in the ſame firmament then one; without a prodegie or portent, of ſome dire, and direfull event. Come down to the Regions and you ſhall find in the head of the higheſt Region a Prince of the Aire. Come to the loweſt, and you ſhall find amongſt the

wing'd inhabitants thereof, the Soveraigne Eagle, as the King of Birds. Come amongst the Beasts of the field, and the Lion will soon let you know, that there is a King of Beasts. Run into the Sea, and there is a King of Fishes. Descend into Hell and there is a Prince of Devils: and shall only man be Independent? Do we not observe the delving Labourer what paines he takes to joyn house to house, and land to land, til there be no more room for any competitor within his Dominions; and when he hath wrought his petty dunghils into a mixen, he thinkes it Law and Reason, that the place should not admit the Dominion of more Cocks then one, this mans dies a Monarch in his own thoughts, and his son lives to inlarge his fathers territories, but at last dies big with thoughts of a principality, his son lales hold of all the advantages that may help him to the accomplishment of his hereditary desires. *Juno, Lucina per opem obsecro*, he is a Prince, *Cælo timendum est Regna ne summa occupet qui vicet ima*, he must be an Emperour, *Divisum imperium cum Jove Cæsar habet*, he must have all or none, none but *Jupiter*

[illegible] must share with him. *Mundus non sufficit unus*, when he hath all, and when all is done, the Empire after that it hath disimbogu'd, and incorporated into it selfe, all the Kingdomes of the earth, terminates in an everlasting Kingdome, that shall never be destroyed; *quam primum appropinquaverat regnum Cœlorum*, as soon as the Kingdome of heaven shall be at hand: and what's all this? but to shew us that not only nature, but God himself, who is the God of Nature, affects Monarchy. The further off any government is to Monarchy, the worse it is, the nearer the better; the reason's thus, that Government which avoids most the occasion of differences, must be most happy, because most peaceable; and peace only consists in unity: now where there are many Governours there must be differences: where there are few, there may be differences: where there is but one, there cannot.

The *Romans*, when they shooke off their Government by Kings, and were distasted with their Government, for their Governours sake; tried all the contraverted Governments of the

world, of two by their *Consuls*, of three by their *Triumviri*, of ten by their *Decemviri*, of ten thousand by their *Tribunes*: when they found that the farther they departed from Monarchy, the Center of all Government, the more they lost themselves in the the circumference of their own affaires, they began a little to look back upon the Government from which they had deviated all the while, but yet with squint eyes; first, a King, and no King, a thing that was like a King, but not a King; a thing that was *so re*, and *tempore*, but not *nomine*; he must be only so, *pro una vice, unoq; anno*, such were their dictators: at last this sucking Government gathered strength, and grew to be perpetuall, which perpetuity in one, begot an everlasting Monarchy in all ages, which is to continue unto the end of the world; for the Prophet *Daniel* tels us, that at the end of the last and fourth Monarchy, which was the *Roman*, *Christ should sit upon his everlasting Kingdom that should never be destroyed*; therefore my Enthusiasticks, must either leave dreaming of pulling down all Kingdomes, and Empires in the world, or else thinke them-

themselves the Kingdome of Christ, that we have pray'd for all along.

Neither is it unworthy of your observation, that as soon as ever this Monarchy was restored, there was universall peace over the whole world; and the Saviour of the world, who was *Princeps pacis*, vouchsafed not to come into the world, under any of the forementioned governments; but *Imperante Augusto natus est Christus*, who was the first Emperour of the *Romans*. He who affects parity, let him begin it in his own house, and as he likes it in the modell, so let him attempt it in the fabrick: for my part, I have read their arguments, and am so far from being evinced by any of them, that I do not believe that there is any such thing: I have been in all the Common-wealths in *Europe*, & I could not find any such things as a *Free-State*; I could find the word, *Libertas* fairely written over their Gates, but within their Wals the greatest Bondage & arbitrary power that could possibly be imagined in any part of the world, but no Liberty at all that I could find, but only some few there were, who had liberty to do what they would with all the

reſt. *Geneva* may of *ſix*, *Genoa* may have *ſeven*, *Venice* may have *eight*, the *Hollanders* nine or *ten*, *England* may have five Members or Leading-men as they call them; but what's all this but taking the Government from off its ſhoulders, and putting it in ſome hands? and when you have done, its ten to one but you ſhall find one of the fingers longer than all the reſt, and if you pleaſe you may call that King, and all the reſt ſubjects; what's this but a change from a Monarchy with one Crown, to a Tiranny with ſo many heads? If it were ſo that all *Free-States*, as they call themſelves, had all equall power, it would be ſo much the worſe; all theſe kinds of Government have their continuation and ſubſiſtance upon this only ground, *viz.* that neceſſity and craft drive them to come ſo near to Monarchy, and ſometimes to an abſolute Monarchy, when you reckon your hog and mogons only by the pole, and not by the polar ſtar, that commonly is fixed amongſt them, about which, all the reſt move and turn. But what do we talke of Monarchy or Ariſtocracy or Democracy, behold a well regulated Parliament, ſuch a one as ours

ight have been, and ought to be; hath he benefit and goodneſſe that is in all hoſe three kind of Governments, of Monarchy in the King, of Ariſtocracy n the Peers, of Democracy in the Houſe of Commons, where the acerbities of ny one is taken away by their being all three together, but if one will be all, hen all will be nothing. This ſuperiouſly wiſe, and Noble way of Govern-ment had its diſſolution by inverting the courſe it took in its originall. When the firſt *William* had Conquered the Nation, the *Normans* would not admit that any Laws ſhould be obſerved, or rules obeyed, but only the will of the Conqueroor; and why ſo? but becauſe thereby the Conqueroor might take away the Eſtates of any *Engliſh-man*, and give them to his Conquering *Normans*; But in proceſs of time, when theſe *Normans* became *Engliſh*, they began to inſiſt a little upon *meum* and *tuum*, and would know the what that was belonging to the King, as a King, and to themſelves as Subjects; for by the former rule, the King might as well take away the Eſtates from one *Norman*, and give it to another, as he did formerly from

the

the *English*, and give to his *Norman*
wherefore they would have no more
that, but joyntly and unanimously Pe-
titioned the King to the same effect, th
King thought it reasonable, condescend
to their desires, consultation was a-
bout the premises, the result of the con-
sultation was, that the King should issue
out Writs to the Lords Spirituall (who
in those dayes were thought the wisest
and most Conscientious) to reason
with the King, and advise with him, as
well concerning the bounding of the
Ocean of Soveraignty, as bridling in the
petty Rivers of private interest. The
Spirituall Lords thought it a work of
too high a nature for their private un-
dertakings, wherefore they supplicated
his Majesty, that the Lords Temporall
might be also summoned by Writ, and
joyn with them in the same Authority;
'twas done accordingly; being done,
they both thought it a businesse so tran-
scendent, and of so universall concern-
ment, that they found a way to involve
the whole Nation in a joynt consent,
which was, that all Free-holders in the
Kingdome, in their severall precincts,
might by the election of two in every

County,

Colony, disimbogue all their suffrages into theirs, and to remaine the Countries proxies, to Vote for, and to be directed by their several Countries; and then the Commons were brought in: but behold the Viper, that eats through the sides of its own Parent; behold the Asse foale, who when she hath done sucking, kicks her own dam.

The King brings in the Lords Spirituall, the Lords Spirituall bring in the Lords Temporall, both bring in the Commons, the Commons destroy both, both destroy the King. Neither was Kingship (as they call it) and Episcopacy better rewarded, for being the principall, and so zealous reformers of the Gospel, to have both their Crowns and Mitres broke in pieces by the same hammer of reformation; and the wals of their Pallaces mingled with Abby dust, casting thereby such a blot upon the very name of Reformation, that it will hardly be legible by Christians, except what went before, and what may follow after, may help the future ages to the true sence and meaning of the word: thus Rivers run backwards and drowne their own Head; thus the monsterous

Children

Children who are borne with teeth i
their mouthes, bite of the nipple, a
ſtarve themſelves for lack of ſuſtenance;
thus blind *Sampſons* revenge themſelv
upon their enemies, by pulling down
the houſe upon their own heads; thu
the formes of the moſt glorious govern-
ment of a Church & State, are wounded
to death through the ſides of *Reformation*.
If you are not, I am ſure you will ere it
be long be ſatisfied, that all the ſpecious
pretences of popular Government, Free-
State, Liberty of the Subject, are but fig-
ments and deluſions of the people, ob-
truded by vaine-glorious and haughty
men, who knowing that they could not
be that one Governour of all the reſt,
yet they hope to be one of many; thus
fooliſh children ſet their fathers barnes
full of Corne on fire to warme their
hands, when they are ready to ſtarve
for lack of bread: who had not rather
live under a Government, wherein a man
is only bound to ſubmit to him, whom
it is honour to obey, then to live under
a Government where every man is a
ſlave, becauſe every one is a Maſter? Fi-
nally, my opinion is this, *I had rather*
have my liberty to kneel before a Throne, then

to

be the tallest man in a crowd, and should take it more for my ease and honour.

CHAP. XIV.

That there is no such thing as a Free-State in the World.

IF by a Free-State, you mean a people who have shook off their Allegiance to their Prince, there are many such Free-States to be found, but a beggars-bush, or a company of *Gipsies* (who propound to themselves new Laws, renouncing the old, and yet chuse a King and Queen amongst themselves, pleasing one another with a selfe-conceited opinion of a thing they call Liberty, which is no otherwise then an ignoble bondage of their own chosing, preferring the correction of a bundle of rods (because their own hands have made them) before the sway-meant of a Scepter, which God himself hath put into their Soveraigns hand) is as good a Commonwealth, or Free-State as the best: but

if

if you mean by a Free-State, a freedom from Tyranny, you will be as far to seek for any such thing in *rerum natura*, as for a reason why tyranny may not be in many, as well as in one: But if you mean by freedome an exemption from all such tyrannicall oppressions as are expressed in the Petition of Right; I see not why such a Free-State may not be under a Monarchy: certainly I have seen such Petitions, and insistances, during the late Kings Reigne, as having relation to Free-born people of *England*, and should thinke that the *Magna Charta* defended by one, who had power to make it good against the infringement of many breakers, and by a Parliament of many, authorized to the same purpose against the pessundation of it by any one, be it by the highest, may not be as good a way to make, preserve and keep a Nation free, as well as the intrusting of a Nations freedome into the hands of a few, whose Independency deny all remedies to be either above them, or below them. It may be it will not be thought tedious, if I entertaine your eye and consideration with some observations of my owne, in

those

those Free-states of Christendome (as they call themselves) wherein I have been. I shall begin with the Free-State of *Genoa*, wherein I have been resident some time, and the rather, because whilst *England* was a Kingdome, they could not have the face to stand in any competition with us; but now the Kings armes were cut off as well as his head, how should we do to make a distinction between them and us? for both the State of *Genoa*, and the State of *England* give the very same coat of Armes, and Saint *George* is both our patrons: Certainly *England* must give the Halfe-moon as the younger brother; and why should not the Moon crescent follow after, now the *Turkish Alcoran* is come before?

When the overspreading *Romane* Monarchy, like *Nebuchadnezzars* overgrown and lofty tree was brought only to a stump chained to the ground, and when the Keyes of Heaven and Hell had so wel fitted the locks belonging to the Gates of Rome, as to give way to the enterance of that high Priest into the Imperiall seat, then was *Genoa* a lop of that great fall, and soon after it was wrought into

into a bundle or faggot of a Common-wealth, untill such time as *Charls the Great* recovered all his Right in *Italy*, saving only the *Holy Land*, whose Princely sword could never strike at the already cloven Miters, but at Helmets.

Amongst other Counties whose subduements, acknowledged *Charls* to be the *Great*, *Genoa* was one; which City was no lesse happy then famous, in affording a man who honoured her Walls, with making it known unto the world, that he came out of them under the name of *Andrea Dory*, a *Genoese*; this famous *Andrea Dory* was a zealous Common-wealths-man, and one of the new Gentlemen, as they call'd themselves, (for you must understand, that when these States-men had shooke off the yoke of Soveraignty, they expelled all their Gentry or Nobility; which no sooner done, but they made a new Gentry or Nobility amongst themselves) and being a deserving man, the Emperour *Charls the Great*, will'd this *Andrea Dory* to aske and have what he desired of all that he had Conquered: he asked *Genoa*, the Emperour gave it him, to do with it what he pleased, he gave it

the

e Citizens, together with all their liberties, and former Freedomes, upon his condition, That they ſhould recall he old Gentry in againe, and ſettle hem again in all their rights and privi-dges, which being aſſented unto, Ge-a became a Free-ſtate againe; but be-old the Freedom, or rather the power nd bonds of love and gratitude, nei-her the old or new Gentry, nor the Common people, would allow of any ing that was ſaid or to be done, but hat this *Dory* ſhould command or ſay: or was there a more abſolute and pow-rfull Monarch upon the earth then he; nd whilſt he liv'd he did continue ſo, ecauſe the people would obey: who eing once dead, the people ſoon found hey did obey, becauſe they muſt: Yet till it muſt be a Free-ſtate, becauſe *Li-erty* was written over the Senate-Houſe, and City-Gates, but neither within their Senate, or their Wals, was there ever ſuch Tyranny over the com-mon people, or the Citizens, then hath been all along, and is at this day pra-ctiſed by ſome few, who ſpit Monarchy in the face, and make no bones to ſwal-low down all its adjuncts? exerciſing

their ſeverall Tyrannies with this juſtification, that they are the Supreme Authority, whilſt they deny Supremacy; gulling the people into a ſottiſh beliefe, that they are not ſuppreſſed by one hand, becauſe it hath many fingers. I ſhall inſtance unto you one particular, which was done whilſt I was there, whereby you may eaſily judge in what Free-ſtate their commons live: There was a ſubſtanciall Citizen, between whom, and a Noble *Genoeſe* there was ſome grudge, this Senator ſtudies a revenge, and thus he intends it to be put in execution. He gives command to one of his Braves (for ſo they call their Executioners) to kill this Citizen: this Slaughter-man (being by reaſon of ſome former obligations) ſtruck with ſome remorſe, of doing ſo high an act of ingracitude, to one, who had ſo well deſerved at his hands; diſcovers the whole plot to his ſo much acknowledg'd patron, who very much acknowledges and commends the ingenuity of this diſcoverer; bids him to follow him where he leads him over a trap, where the leader knew full well how to order his ſteps, ſo that he might advance ſafely over the

place,

place, but the follower (ignorant of theſe obſervations) muſt needs fal down a precipice, no leſſe terrible, then deſtructive; the poor man is ſlaine; this perfidious murderer watches his opportunity of meeting this deſigner of his death, in the *Merchato*, and gently takes him by the arme, and deſires him that he might ſpeak a word with him; they withdraw themſelves out of the walke to a private corner; the Citizen tels this Noble-man that his ſervant had betraid him, in diſcovering his deſign to him on whom it ſhould be executed; in deteſtation of which perfidiouſneſſe, he had given him the reward of a Traytor (declaring the manner and forme as is expreſſed) and deſired in all humility that he would be pacified, and that whatſoever differences were between them, that he would be pleaſed to be his own Judge, whereupon they both became friends, no leſſe ſatisfaction being acknowledged by the one, then ingenuity on the other party. Such ſhifts as theſe, are theſe Free-borne people faine to make, to appeaſe the wrath and fury of their Lords and Maſters: In a word, as their territories is

no otherwiſe then a continued breach of three hundred miles along the ſea-ſhore, ſo the Inhabitants live no otherwiſe then do the fiſhes in the Sea, the greater fiſhes devour the leſſe; ſo where there is no King in *Iſrael*, every man doth that which is good in his own eyes: it cannot be otherwiſe.

From thence I went unto the Free-ſtate of *Lucca*, and there I found the Free-men to have ſix Princes every year; and the Senate chuſing ſix men, who elect a Prince for the Common-wealth every two moneths; this Prince aſcending his Throne up theſe ſix ſteps, acts what he pleaſeth: nor have the common people any more liberty, then the moſt rigid *Calviniſt* willallow a Papiſt, free-will: Neither is there any other difference between this government of the Free-ſtate of *Lucca*, and the Empire of *Germany*; but that the one have ſo many Prime chuſers, and the other ſo many Prince Electors, the one keeps it within the houſe of *Auſtria*, and the other keeps it out of the houſe of the *Medices*.

I went from thence unto the Ancient Common-wealth of *Venice*, whoſe government

vernment (if in any) I should approve of, because they never revolted from a better; but yet I must tell you, that at my first enterance into that City, I found the people full of complaints, of the heavy Taxes, exorbitant power and arbitrary government, which seized upon all their plate, and what other goods of value they had, for the use of the State, toward the maintenance of a War, which was both foolishly begun, and most carelesly run into by their Trustees, or Representatives; for the Pope of *Rome* had certaine intelligence that the *Turke* was preparing to make War against some part of Christendome; the Pope sends to all the frontier Princes of Christendome, advising them that they should all agree as one man to make it their own case, and that they would assist one another, on what part of Christendome soever the storme should fall, and that the severall Embassadours would take it into consideration, about proportioning every Prince or State according to their abilities, for their severall supplies of men and money; to which they all soon condescended, except the *Venetian*, who told

told the reſt, that there was a League between the *Grand Seignior* and the *Venetians*, and therefore they were not to fear any ſuch War to be intended against them; to which it being demanded, that if the *Turke* prevailed against other parts of Chriſtendome round about the *Venetians*, whether they thought he would let the *Venetians* alone at laſt or whether the *Venetians* thought ſo or no; whether they did not thinke themſelves bound in honour and Chriſtianity to defend their neighbour-Chriſtians againſt ſo common an Enemy? to which it was anſwered, by the *Venetians*, that the very entring into ſuch a league and covenant with them, were enough to break the peace between them and the *Turke*, whereupon the Junćto was diſſolved, and every tub was faine to ſtand on his own bottome: but it fell out, that (by the machiavillianiſme of the Card. *Richieu*, who taught and perſwaded the *Turke* to break the League between him and the *Venetians*, becauſe he would not have the *Venetians* to lend the Emperour ſo much money, but would find them wayes how to diſburſe it otherwiſe) the *Turkes* waged

War

War only against the *Venetians*, and none else, whereupon they were faine to endure the whole brunt of the War themselves, and had no body to help them: this being so grievously found fault with by the common people, and their goods taken away, *ad placitum*, their persons prest *de bene esse*, whether they thought so or no: I would faine know what liberty these people had, who could find such faults without remedies, and lose their goods without redresse? what liberty is there in having freedome in the State, and none in the condition? I shall part with my children with tears in mine eyes, and through the same water behold the word, *Libertas*, written upon the *Rialto*; what am I the better for this freedome? am I robbed of all my money, because one thief takes it away? and am I not rob'd because six or seven layes hold upon me? believe it, I never heard such complaints, neither in the King or Parliaments time, of oppression and tyranny, as I heard in this City during the time that I was there; and this not only during the War, but also in the times of peace, five or six men rule

the whole State, and it may be the Prince none of them neither. I shall relate unto you a story of one *Loridan* a Noble *Venetian*, who keeping a Curtisan, on whom he was intended to bestow a favour, he went into a rich Shop for to buy her some Cloth of gold to make her a Gowne, the Prentice was only in the Shop, whom he commanded to cut out so much of such a piece as the Taylor gave directions, which done, he will'd the Prentice to tell his Master, that he would be accomptable to him therefore; the boy excus'd himself, it being but a servant, and not having any such directions from his master, not doubting, but that if his Master were there, he would willingly trust him for what he should be pleased to command; the Noble *Venetian* takes his leave, willing the Boy to tell his Master, that he should rue the day that ever he kept such a sawcy Boy to give him such an affront, and so departed in great fury: the Master of the Shop presently comming in, and hearing the relation of what had happened, tore his haire, wrung his hands, stampt upon the ground, and like a mad-man cryed

out,

but that the Boy had undone him, and
and all his posterity; takes the whole
piece with him, follows this Noble
Venetian to his Curtisans, offers to bribe
the Curtisan with the whole piece, if
she would intermediate for him; which
with much difficulty, & many pleadings
she so appeas'd his wrath, that he was
satisfied: and this was as common for
a Senatour of *Venice* to do, as for a Par-
liament-man to pay no debts.

Neither is there any Law or Justice
to be had against any of these States-
men: There was a Noble-man who
was an *Austrian* both by birth and fami-
ly, who being a Traveler, chanc'd to
cast his eyes upon a fair and virtuous
Lady, who in every respect were deser-
ving of each other: This Noble-man
had no sooner made his mind known
unto this *Paragon* for beauty, but he was
soon obstructed with a corrivall, who
was a *Nobile Venetiano*; who perceiving
his Mistresse affections to this stranger,
to be more liberally expressed then un-
to him, contrives his death, and soon
effects it, shee loving her Martyr more
then either others conceived, or shee her
self could brook so great a crosse con-
cerning

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out,

out that the Boy had undone him, and and all his posterity; takes the whole piece with him, follows this Noble *Venetian* to his Curtisans, offers to bribe the Curtisan with the whole piece, if she would intermediate for him; which with much difficulty, & many pleadings she so appeas'd his wrath, that he was satisfied: and this was as common for a Senatour of *Venice* to do, as for a Parliament-man to pay no debts.

Neither is there any Law or Justice to be had against any of these Statesmen: There was a Noble-man who was an *Austrian* both by birth and family, who being a Traveler, chanc'd to cast his eyes upon a fair and virtuous Lady, who in every respect were deserving of each other: This Noble-man had no sooner made his mind known unto this *Paragon* for beauty, but he was soon obstructed with a corrivall, who was a *Nobile Venetiano*; who perceiving his Mistresse affections to this stranger, to be more liberally expressed then unto him, contrives his death, and soon effects it, shee loving her Martyr more then either others conceived, or shee her self could brook so great a crosse concerning

cerning them, studies revenge, and being an *Italian* found her selfe easily prompted by her own naturall inclination, she pretends much love, that she might the better put in execution her greatest hatred, shee gets him into a chamber, where shee praies him to rest himself in a chair, wherein he was no sooner sat, but his arms and thighs were caught with springs, & being thus fastened, shee murders him with her owne hands, and flies for sanctuary to the next *Nunnery* within the Popes Dominions, leaving behind her, by the murdered, these words, written with her own hand in a piece of paper, *Because there is no Justice to be executed against a noble Venetian, I have been both Judge and Executioner my self.* Men may talk what they will, and fancy what they please, but there is no more difference, in point of freedom between a *Monarchy* and a *Free-State* (as they call it) then there is between a High Sheriffe of a Shire, and a Committee of a County; *Virum horum mavis accipe.*

Now for the Free-State of our Neighbour *Netherlands*, otherwise called *the States of Holland* (who have sprung up

(as

(as all other free-States will do at last) *from the ſubmiſſive and humble ſtilings of the diſtreſſed, to the high and Mighty*) The particulars which occaſioned their revolt from their Soveraign the King of *Spain* I ſhall not inſiſt upon, but referre you to the *Spaniſh* and *Netherland* Hiſtories; only I ſhal hint upon the main inducements to their Rebellion; *viz.* *Religion* and *Freedome.*

For the firſt, There is not a People amongſt whom the name of God is known, to whom Religion is a greater ſtranger, then unto theſe *ſtilers* of themſelves, *Reformed Proteſtants*; for if this Free-ſtate, who allow all Religions both of the *Jews* and *Gentiles*, whoſe ſeverall Churches own, in capitall letters over their doors, the ſeverall ſects of Religions, to which each Libertine is inclined, be Religious, then the *Pantheoniſts* were as truly reformed and religious as the *Amſterdamians*; but as he, who ſacrificed to all the Gods in generall muſt needs have ſacrificed unto the true God, and yet know him not, becauſe he joyned others with him, who was to be worſhipped alone: So that Country which embraceth all Religions, happily

may

may have the true Religion among them, and yet have no Religion, because they admit of many, being there is but one: This I ſpeak in reference to the Country, not to particular men. Neither is there a ſort of Chriſtians in the world who are leſs ſervants unto *Chriſt*, if it be enough to make them ſo, to be the greateſt prophaners of his day: for the Sabbath day is only diſtinguiſhed from other daies, by a Sermon in the Church, and the Alehouſe being full of Mechannicks, drinking and carouſing from morning untill night, the ſhops are open, and buying and ſelling all the day long, excepting halfe the window, which is to diſtinguiſh the day, but the door is open to let in the buyers, and the other halfe of the window is open to let in the light: and wonderfully ſtrange it is and remarkable to conſider how theſe people, who ſhook off their allegiance to their Prince upon pretences of Reformation, ſhould be ſo beſotted, as to fall into ſuch a ſtrange and un heard of prophaneneſſe of him, and the day whereon *Chriſt* himſelf is to be worſhipped, as in their Metropolis, or chief City, to have a dog

mar-

arket kept to the utter ſcandall of
ue Religion, and Chriſtianity it ſelfe,
is is no more then what I have ſeen,
d If it were not true, it were eaſily re-
rned upon my ſelf as the greateſt im-
dence that could be imagined; but O
e partiality of the picture-drawer,
hen he receives large wages for a ſi-
ilitude! he inſults over his own work
nly becauſe it is like, when the face it
lf is moſt abhominable.

Now for their freedome from Ty-
anny and oppreſſion; If the *Turkes* or
Tartars had conquered them, they never
would (nor never did where ever they
extended their dominions) impoſe
ſuch taxes and rates as they have impo-
ſed on one another, incredible; even to
the full value of the ſeverall commodi-
ties, which run through their natives
hands; but you will aske me, how it is
poſſible they ſhould live then, to which
I anſwer you, by ſharking and coſening
of ſtrangers: Let any forraigners come
there and ask for a dinner, and for ſuch
a dinner as they may well afford for
eight pence a piece, they will ask you
five ſhillings a man; find but the leaſt
fault with them, and they will demand
twelve

twelve pence a piece more for fouling of linnen; and if you ſeem angry at that you ſhall mend your ſelf with the payment of ſix pence a piece over and above for fouling the roome: and ſeeke a remedy, and you ſhall be told, the Prince of *Orange* himſelf if he were there could not help it: *alsom all*, is all the reaſon they will give you; if in ſadneſſe you ſhall complaine of ſuch abuſes to indifferent Judges, they will tell you, that the States do lay ſuch heavy taxes upon the Inhabitants, that they are faine to fly to ſuch ſhifts for their ſubſiſtance; thus men pleaſed with the itch of Innovation, are contented to ſcratch the bloud out of their own bodies, till they feel the greateſt ſmart; rather then their Phyſitian ſhould let out a little ſpare bloud, to cure the diſeaſe, and preſerve them in good health; but you will ſay, that for all this, they thrive and proſper abundantly, ſo do the *Algiers men*, but with what credit and reputation in the eye of the world? I believe both alike: It was not their ſtrength or policy, which brought them to this height and flouriſhing condition: but it was our policy of State, in

emula-

mulation to other Princes, which hel-
ed theſe calfes to Lions hearts, teeth,
nd clawes, untill the high and mighty
utter-boxes ſtood in competition with
he Crowne: and I am afraid the ſiding
ith ſuch Rebels, hath turned Rebel-
ion into our own boſomes, as a juſt
udgement from that God who is a re-
enger of all ſuch iniquities; they may
all it the Schoole of War, whilſt wan-
ing a good cauſe, it could be no other-
wiſe then the Chriſtians ſhambles: I
ſhould be ſorry that *Holland* ſhould be
the *Engliſh-mans* Looking-glaſſe: a ſpur
for his feet, or a copy for his hand. I
hope the hand of providence will cure
us, like the Phyſitian, who cur'd his
patient by improving his diſeaſe, from
a gentle Ague, to a high Feaver, that
he might the better help him.

CHAP.

CHAP. XV.

That Epiſcopacy is Jure Divino.

IN this diſcourſe I ſhall not trouble my ſelfe, nor you with Titles, Names and words of Apoſtles, Evangeliſts, Arch-Biſhops, Biſhops, Patriarchs, Presbyters, Miniſters, Angels of Churches, &c. which were all from the higheſt to the loweſt, but tearmes reciprocals and were often taken in the Church of God, and in the Scripture it ſelf, for one and the ſame: for if any man, though never ſo meane, a Miniſter of the Goſpel converted any Nation, the Church ever called him, the Apoſtle of that Country; as *Auſtin*, though but a Monke, was every where tearmed the Apoſtle of *England*: and Saint *Paul*, being an Apoſtle, ſtiles himſelfe a Miniſter of the Goſpel of Jeſus Chriſt: *Paul* bids *Timothy* being a Biſhop, to do the work of an Evangeliſt; and therefore no wonder if Biſhops and Presbyters be often

ften mentioned for one and the ſame: ut it is a great wonder that any man- er of men, ſhould make this a ground or any argument againſt Epiſcopacy; heſe kind of arguments inſtead of ſtri- ing fire that ſhould light the candle, ney do but pin napkins over our eyes nd turne us round, untill we know ot where we are; and then we grope or we know not who, and lay hold f we know not what: he that will ut down this over-grown up-ſtart tree errour, muſt firſt clear his way to the oot, and bruſh away all thoſe bram- les, and briers, which grow about it; e muſt not leave any thing ſtanding hat may lay hold of the hatchet, and eviate the ſtroke, turning the ſame dge upon the feller, that was intended or the tree: if we ſhould inſiſt upon ames and titles, we ſhould make but a onfounded piece of worke, and run our elves into a moſt inextricable labou- inth and Mazes of errour; Where we ight run and go forwards, and back- ards, and round about, and nere the ear: Chriſts are Kings, Kings are Gods: God is Chriſt, and Chriſt is Bi- hop of our ſouls: Biſhops are Presby- ers, Presbyters are Miniſters, a Mini-

ſter is an Apoſtle, an Apoſtle is a Miniſter; and ſo if you will quite back again. I muſt put off theſe, as *David* threw away *Sauls* Armour, *non poſſum incedere cum iis*, I love to knock down this *monſtrum informe ingens in lumen ademptum*, with a blunt ſtone taken out of a clear River, which with the ſling of application may ſerve well enough to ſlay this erroneous *Philiſtine*, though he were far greater then he is.

In the firſt place therefore let as underſtand what is meant by *Jus Divinum*, if any man meanes that Epiſcopacy is ſo *Jure Divino*, that it is unalterable, and muſt continue at all times, and in all places; ſo that where it is left off there can be no Church, he meanes to give much offence and little reaſon; for there is no queſtion but the Church may alter their own government (ſo that it be left to themſelves to alter) as they ſhall thinke moſt convenient, as well as alter the Sabbath from the ſeventh day to the firſt of the week, or as well as they chang'd immerſion into aſperſion of the baptiſed, and many other things which carried as much *Jus Divinum* with them as Epiſcopacy, and yet were

chang'd:

chang'd. The *Jus Divinum*, that is in Epiſcopall Government, doth not conſiſt in the Epiſcopacy, but in the Government, be it Epiſcopall or what it will; but where the government is Epiſcopall, no queſtion but there Epiſcopall government is *Jure Divino*, becauſe a government; and if it were otherwiſe that goverament into which Epiſcopacy degenerateth, would be *Jure Divino*, as well it, provided that none touch this Ark of the Church but the Prieſts themſelves; for if the hand which belongs to the ſame body pull the hat from off the head, the man loſes not his right, only he ſtands in a more humble poſture, but he is in as ſtrong poſſeſſion of his owne right, as when 'twas on his head; but if another hand ſhould chance to pull it off, the party ſtands diſgracefully depriv'd of his higheſt right and ornament: So if Epiſcopall Government of the Church be put down, or altered by Church-men themſelves, the *Jus Divinum* is but removed from the ſupremacy of one, and faſtened in the ſtronger hold of many members, for this is a Maxim that admits no poſterne; power never falls to the ground, neither in Church

nor State, but look what one letsfall, another takes up before ever it comes to ground, wherefore loosing nothing, they keep their own; but whether this power in Church or State in the point of convenience, be better in the hands of one or many, let whose will look to that, that's not my work; neither the names of governments nor the numbers of governours shall ever be able to fright away this *Jus Divinum* out of the Church government, be the government what it will, *bene visum fuit spiritui sancto & nobis*, keeps in the *Jus Divinum*, be the government never so altered, whereas forbidden and improper hands, actions, as unusuall, as unwarrantable lets out this *Jus Divinum*, when they have changed it to what they can imagine; now whether or no it be proper for a Lay Parliament or a Representative of Lay-men, by the power of the Sword declining the Kings Authority, will and pleasure, who was appointed by God to be a nursing Father of his Church, to alter Church-government so Antient, so begun by Christ himself in his own person, over so many Apostles, so practis'd by the Apostles o-

ver others, ſo continued all along, I mean Epiſcopacy, that is to ſay, one Miniſter conſtituted an overſeer of many, and to lay hold upon tumults and inſurrections, to pull down theſe overſeers, and for men who in ſuch caſes ſhould be governed by the Church, to pull down the Church-government without any the leaſt conſent of the Church-governours; I leave it for the world to judge, only my own opinion is this, That any government thus ſet up, or by ſuch practiſes as theſe altered, muſt needs be ſo far from being *Jure Divino*, that it muſt needs be *Jure Diabolico*; but it may be objected, that if they ſhould have ſtayed untill the Biſhops had altered themſelves, they might have ſtaied long enough; to which it may be anſwered, that had the Biſhops been but as poor as *Job*, there would have been no ſuch haſte to change their cloathes: The Ark was a tipe of the Church, and whatſoever was literally commanded concerning the tipe, muſt be analogically obſerved in the thing tipified; God ſate in the Mercy-Seat that was over the Ark, the Ark contained within it *Aarons* Rod, and a

pot of *Manna*, ſo the Church containes the Law & the Goſpel, the killing letter and the reviving ſpirit; others interpret the Rod to ſignifie the government and diſcipline of the Church, as the *Manna* the Doctrine of Chriſt, and food that came down from heaven: I take it to ſignifie both, and both anſwers my purpoſe, if both be therein contained, neither muſt be touch'd but by the Prieſts themſelves; neither muſt we confine this prohibition to the Prieſts of the Law only, but we muſt extend it alſo to the Miniſters of the Goſpel, both which were tipified by the two Cherubims, or miniſtring Angels of the Almighty; theſe Miniſters or Angels, though oppoſite to one another, yet they both lookt alike, and neither of them upon one another, but both of them upon the Ark that was between them, there was mutuality in their looks, and their wings touch'd one another; ſo though the Miniſters of the Law and the Goſpel ſeem oppoſite in the adminiſtration of the ſame grace, yet they muſt come ſo near as to touch one another in the manner of the adminiſtration, *exempli gratia*; as there was in the

he old Law High Prieſts, Prieſts and evites, ſo in the new Law, Biſhops, resbyters and Deacons; as none but rieſts were to touch the Ark, ſo none ut the Miniſters ſhould reforme the hurch.

Thus much for Government; now or Epiſcopacy, the queſtion then concerning Epiſcopacy will be, whether or no *Jure Divino*, one Miniſter (which anſwers to all names and ſorts of Church-men, and Church-officers whatſoever) may not exerciſe juriſdiction and power over many Miniſters within ſuch a place or territory? if this be granted, the Biſhops aske no more: if it be denied, how then did Chriſt Jeſus, Biſhop of our ſouls, give orders and directions to his twelve Apoſtles, and taught them how they ſhould behave themſelves throughout this Dioces the whole world? how did Saint *Paul* exerciſe juriſdiction over *Timothy* and *Titus* who were both Biſhops? and how did theſe two Biſhops exerciſe juriſdiction over all the Miniſters of *Creet* and *Epheſus*? was not this by divine inſtitution? If I find by divine writ, that Chriſt laid the foundation of his Church in him-

ſelfe alone being over all the Apoſtles and if I find that theſe Apoſtles, every Apoſtle by himſelfe (in imitation of our Saviour) accordingly exerciſed juriſdiction and authority over many Miniſters which were under them, and commanded others to do the like, as *Paul*, *Timothy* and *Titus*, and if I find the practiſe of the Church all along through the whole tract of time, to continue the like Diſcipline; ſhall not I believe this Diſcipline to be *Jure Divino*, except Chriſt ſends down a new *conje deſtier* from heaven, upon the election of every new Biſhop? Chriſt laies the foundation, we build upon it, he gives us the modell, we follow the pattern, the Church is built; is not this by *Divine Right*, becauſe he doth not lay the ſeverall ſtones with his own hands? Chriſt promiſed that he would be alwayes with his Church, and that he would ſend his holy ſpirit amongſt them, which ſhould lead them into all truth, ſo that the gates of Hell ſhould not prevaile againſt it; but if Epiſcopacy be Anti-Chriſtian, then the gates of Hel have not only prevailed againſt it a long time; but all along. As all Judgements are given in

the

the Kings name, and all records run *Rege preſente*, though the King be not there in perſon, but in power; ſo the univerſall and un-interrupted and continued and generally received Diſcipline of his holy Catholick Church (which Church we are bound to believe by the Apoſtolical Creed) is *Chriſto preſente* (Ergo *Jure Divino*) though Chriſt be not there in perſon, but in power; which power he conferr'd upon thoſe who were to be his ſucceſſours, which were called Apoſtles, *as my Father ſent me, ſo ſend I you: and he that heareth you, heareth me; and loe I will be with you alwayes unto the end of the world:* ſurely this Diſcipline of one over many, call it what you will, is to deſcend and continue unto the end of the world.

Object. But it may be objected, How can you prove that Chriſt commanded any ſuch thing, or that Chriſt gave to the Apoſtles any ſuch power, as to make ſucceſſors in their ſteads, with a warrant for it to continue from age to age?

Sol. Where do you find that Chriſt gave the Sacrament to any but his Diſciples? *drike ye all of this*, but they were all

all Apoſtles to whom he ſaid ſo? where did you find that Chriſt adminiſtred the Sacrament, or commanded it to be adminiſtred unto any Lay-men, or women? therefore is not the Sacrament given unto them *Jure Divino*, becauſe the words were left out in the conveyance? when there grew a diſputation concerning Divorcements, Chriſt ſends us to the Originall, *Sic autem*, not *fuit ab initio*, if Chriſts rule be good, then the Biſhops are well enough, for they may ſay concerning Epiſcopacy, I mean one over many (and that ſafely too) *ſic erat ab origine*, ſome are very unwilling that this Epiſcopacy ſhould be intaild by Chriſt upon his Apoſtles and their ſucceſſours, out of theſe words, *Mat.* 28.20. *I will be with you alwaies to the end of the world*; they will not have it to mean in their ſucceſſours; but the meaning to be this, *I will be with you alwayes unto the end of the world*; that is to ſay, in the efficacy and power of my word and Goſpel, to all ages: why may it not ſignifie this, and that too? that it doth one, is no argument but that it may do both: God made all things, in number, weight, and meaſure, and will you

ſtrike

like his word? shall *sensus factus* thrust out *sensus destinatus* out of the Scriptures? the first Ministers of the Gospel must be adequate to the first Minister of the Law, and behold the same method observed in both their institutions: what difference is there between Christs words to his Disciples, *I am with you alwayes unto the end of the world*, Mat. 28. 20. and Gods words unto *Aaron* at his setting him a part for the High Priests office? *This shall be a Statute for ever unto thee, and to thy seed after thee*, Exod. 28. 43. Certainly if the Gospel be nothing else but the Law revealed, and the Law be nothing else but the Gospel hidden; whatsoever is written or said of the Ministers of the one, must needs have reference also to the Ministers of the other: and I shall desire you to look a little back upon the words which God said to *Aaron*: when God speakes of the seed of *Aaron*, he only maketh mention of the seed after him; but when he speakes of the Statute, he saith it shall be for ever: if I do not flatter my own judgement that tels me, that this Statute of High Priesthood, or Episcopacy, call it what you will, must have heires after the seed of

Abraham

Abraham is expired, and did not the Catholick Church all along call the receiving of the holy Ghoſt, the order of Prieſt-hood? did ever any record above ſeven years date call it making of Miniſters? and why are they angry with the word Prieſt? is it becauſe the Prophet *Iſaiah* Prophecying of the glory of Chriſts Church tels us, *we ſhall be named Prieſts of the Lord, but that men ſhall call us Miniſters of God? Iſay* 61, 6. *If the Miniſtration of the Law be glorious, ſhall not the Miniſtration of the Goſpel be much more glorious?* 2 Cor. 1. 3. and ſhall the Miniſters of the ſame Goſpel be leſſe glorious? when you ſee a man that cannot abide to ſee anothers glory, you may be ſure he is no kin to him, or very far off; ſo you may be aſſured that theſe are no true ſons of the Church, nor no right children, who thinke a Chaire too great ſtate for their fathers to ſit in: In the Apoſtles time theſe Biſhops, or if you will, Superintendents (which are all one in ſignification, only a good Greek word chang'd by Mr *John Calvin*, into a bad Latin word) were ſtiled Embaſſadours of the Almighty, Stars of Heaven, Angels of the Church, &c.

e, but now theſe Embaſſadours are ed like vagabonds; theſe Stars, are t Stars but fallings, and the Angels e no where to be found but aſcending nd deſcending *Jacobs* Ladder, whilſt his reputation was given unto the Church, and to its officers: the ſtones f its building were in unity, but as it now it ſeemes no otherwiſe, then as a Corps kept under ground ſeemingly in-ire, but once touch'd, ſoon fals to duſt and aſhes: Never was there ſuch a monſter as this ruling, and thus conſti-uted *Presbytery*, the father of it Rebel-ion, the mother Inſurrection, the mid-wife Sacriledge, the nurſe Covetouſ-neſſe, the milke Schiſm, the coats Ar-mour, the rattle Drums, a Bloudy Sword the corrall, Money the babies it delights to play withall, it grows up to be a ſtripling, and goes to ſchool to a Councel of War, its leſſon is on the Trumpet, its feſcue a Piſtoll, its going out of ſchool in ranke and file, its play-dayes the dayes of Battaile, and black-munday the day of Judgement; it comes of age and is Married with a Solemn League and Covenant, it begets chil-dren like it ſelf, whoſe bleſſing upon them

them is the power of the Sword, a
whose Imposition of hands are bro
panes; this monster cries downe t
rmely Antient Catholick and Apost
lick power which the Bishops exercis
and then take it up againe and us
themselves in a higher nature then
any Bishops or Apostles themselves d
or durst have done, even to the excom
munication and deposement of the
Kings (to the delivering of them u
unto Satan, and to Hang-men, if the
stood but in their way) to whom th
Apostles taught submission (how faul
so ever they were) and if not obedience,
yet submission, to every one of thei
ordinances, if not for their own sake,
yet *for the Lords sake*, and *for Conscienc
sake*: these men cry down the same au
thority, as Popish, *whilst they exalt them
selves above all that are called Gods*, in
higher manner, then ever any Pope of
Rome ever yet did: we will begin with
this Monster in the very place of its Na
tivity, and so observe him all along
through the whole tract of time; we
will consider how it dealt with the firs
Prince, under whose Dominions it pul
lulated, which was under the Prince and

Bishop

Biſhop of *Geneva*, and theſe two were both nullified in the ſame perſon, as they were both here in *England* by the ſame Parliament; verefying that maxim of ours (with that fore-running of theirs) *No Biſhop, No King*; and then we will ſhew you how they dealt with our Princes here at home, where ever they had a power, *viz.* with *Mary* Queen of *Scots*, and *James* and *Charls the Firſt* Kings of *England* and of *Scotland* both, and then uſurpe a power themſelves higher then Popes or Kings. *Calvin* with his gladiators, having expuls'd the Prince and Biſhop of *Geneva*, ſets up a government ſo high, and unexpected, that the people would have nothing to do either with him, or his government: and thereupon they baniſhed him the City: *Calvin* (in exile) bethinkes himſelfe how he might appeaſe their fury, and give them ſatisfaction, and be invited in again; *Calvinus de triſtibus* thinks it his beſt courſe of endearing himſelf unto the people, to make them ſharers with him in the government, whereupon he invented his new fangle of Lay-Elders, and ſo all parties were agreed; In comes Mr *John Calvin* (whilſt he

he was ſcarce warme in his ſeat) I ſhall preſent you with a ſtory of him and of his demeanour of himſelf towards the temporall Throne: There was a Noble-man of *Italy*, who liked the Reformation which he had begun ſo well, that he forſook his Religion, and Country, ſold his Lands and fortune, converted all into money, and took ſanctuary in *Geneva*; as ſoon as he came there, great rejoycing & inſulting there was, that their cauſe was honored with ſo high a convert: The grand Seigniour fals a building; directing his Maſons, he found one of them ſomething more ſawcy then to what his Lordſhip (in his own Country) had been accuſtomed, little thinking that where there was promiſed ſo large a reſpect of ſouls, there had been ſo little reſpect of perſons: this Noble-man hereupon gives this Maſon a gentle tap upon the head, the Maſon flies upon him like a Dragon, and ſhakes him by the beard: my Lord not being uſed to ſuch courſe ſalutations, ſtabs him with his dagger, thinking nothing leſſe but that ſo high a provocation would have pleaded his indemnity; no ſuch matter, my Lord was ſoon

laid

laid hold on and brought to his triall; *Calvin* upon the tribunall, not as a temporall Judge in such cases (take heed of him) but only to be asked his opinion in cases of Conscience; the Delinquent pleads for himself, tels them how insolently he was provoked, and wonders, considering such provocation, he should be questioned for so vile a varlet; Hereupon Mr *Calvin* soon starts up, and tels him, that with God (whose seat they held) there was no respect of persons, and for ought he knew, that man whom he despir'd to death, was as neer and dear to God and his favour, as himself: their Laws knew no such distinction as man-slaughter, and murder; but they were regulated by the Divine Law, that told them, that *the man that sheds mans bloud, by man shall his bloud be shed*, that there was no exemption by greatnesse, nor buying it off by favour; the Noble-man replied, that he had not been long enough amongst them to be acquainted with their Laws; it was answered, that the law of Nature did forbid that, of which he could not be ignorant, (all this was well enough) My Lord told them how hard a case it would be, for a man out of his love and

liking to the place and manners, should seeke to it as a sanctuary for his conscience, and so soon find it his grave: that he was heartily sorry for what he had done, and would give any satisfaction to his wife and children that the Court should order, or his estate allow; he intended the man no hurt, before such rough hands shook him out of himself, that he knew not what he did, and therefore he humbly begg'd their pardon, assuring them for the future, that his waies should be so directly answerable to those paths they walked in, that he would not by Gods grace hereafter step aside; the temporall Judges, wonne with his humble and submisse behaviour, began to relent, and desired Mr *Calvin* to abate a little of his rigour, for the reasons before mentioned, assuring him that his case was no common case, and therefore it ought to have respect accordingly; hereupon there grew a hot dispute between the spirituall, and the temporall Judges; *Calvin* remained stiffe in his opinion and would not be bent to the least mercy; the Nobleman thought to throw one graine of reason more into the ballance, that should turne the scales, and that should

be

be taken out of a conſideration had of their own good: for ſaith he, if you ſhed my bloud hand over head, without any the leaſt reſpect had to my years, to my birth, to my education, to the little time I had of being acquainted with your Laws, nor to the provocation it ſelf, nor to the ſuddenneſſe of the action, nor to the ſurprize of all my ſenſes, nor to the ſatisfaction I would have given, nor to the repentance of my very ſoul, who will come amongſt you? what Lord or Gentleman will live within your walls? wherefore if you will have no conſideration of me, yet conſider your ſelves; conſider what a blow it wil give to your Religion, how many this very thing will ſtave off from ever having any thing to do with you; by this time they were all prone to mercy, but *Calvin* alone, who ſtands up and cries *fiat juſtitia ruat Cælum*, neither could he be brought to give his opinion, that the Jury (as we call them) might not paſſe upon him, but out went the Jury, and contrary to their owne Law, hearing the Noble-mans plea, and obſerving well the inclination of the Bench in generall, they brought in their verdict, *not guilty*; whereupon the Noble-

ble-man was acquitted: hereupon John *Calvin* rises from the Bench, and whilst the rest proceeded to their matters, calls all the Ministers within the Wals and liberties of *Geneva*, who appear before the Judgement sets, with white wands in their hands, which they laid down, telling them, that with those wands they laid down their offices, protesting that they would never preach the Gospel to a people whose humane Laws should run contrary to the Laws Divine; and suddenly turned about and took their leave: which being acted with so much gravity, wrought so much upon the beholders, that they presently sent for them back againe, and hanged the Noble-man. This story I have read in their own History in *Geneva*, then which my thoughts were then, as they are still, that never any Pope of *Rome*, did act as Pope of *Rome*, or so much as claime halfe that authority over the Civill Magistrate, as this anti-pope did virtually act; and yet was not ashamed to make lesser matters then this, the ground of his quarrell with the Bishop, who also was their Prince, when in his own person he acts the part of both.

Now we will see how these kind of

creature

creatures have plaid the maſters of miſ-
rule among our Princes here at home.
King James in his diſcourſe at *Hampton*
Court, tels us, how the Presbyterians
became Lords Paramount in his King-
dome of *Scotland*, and how they uſed his
Mother the Queen of *Scots*, viz. *Knox*
and *Buchanon* and the reſt of that gange,
came unto *Mary* Queen of *Scots*, and told
her, that by right, no Pope nor Poten-
tate whatſoever, had any ſuperiority
over her in her own Dominions, either
in caſes Civill or Eccleſiaſticall, but that
ſhee her ſelf was Supreme in both; and
conſtituted by God as the only nurſing
mother of his Church, within her Do-
minion, and therefore conjured her to
look about her, and not to let the Pope
of *Rome* or any of his agents, to have
any thing to do within her territories,
and to have care of Chriſt *Evangil* as
ſhee would anſwer it at the dreadfull
day of judgement; ſhee gives them her
ear, and at laſt her authority, they
make uſe of it in the firſt place, to the
pulling down of the Biſhops, and exal-
ted themſelves in their roome; when
the Queen look'd for an abſolute Su-
premacy, behold all the Supremacy that
theſe men would alow her, was, not

ſo much as to have one private Chappell for her ſelf, nor one Prieſt whereby ſhee might ſerve God according to her own conſcience; ſhee finding her ſelf ſo much deceived, labours to recall her authority; they kept her to it, ſhee takes up Armes, they oppoſe her, fight her, beat her out of her Kingdome, ſhee flies into *England*, they follow her with invectives, thruſt jealouſies into the Queen of *Englands* boſome concerning her, ſhee is impriſoned, and after a long impriſonment put to death: King *James* having related this paſſage in the forementioned diſcourſe unto Dr *Renolds*, and *Knewſtubs* and the reſt, turnes unto the Biſhops, and cloſes his diſcourſe with this animadverſion; wherefore my Lords, I thanke you for my Supremacy, for if I were to receive it from theſe men, I know what would become of my Supremacy; the ſhining light of the Goſpel, and the burning zeal of the Miniſters thereof may fitly be compared to fire, which if it be not in every roome confind to on hearth, and limited to one tunnell, that may convey out of this ſo comfortable and neceſſary a bleſſing, all that may be deſtructive and offenſive in it, up toward the higheſt

region

egion, but is ſuffered like wild-fire to
un up and down the houſe, it will ſoon
urne all to flames and high combuſti-
ns; ſo the government of the ſoul
eemes to be of ſo tranſcendent nature
o what the government of the body
nd goods is, that if it be not overcopt
ith ſuperintendency or Epiſcopacy,
nd ſo diſimbogued into the Supreme
uthority, this comfortable heat if li-
ited as it turnes to our greateſt be-
efit, ſo neglected and boundleſſe, ſoon
onverts its ſelf into a ſuddaine deſtru-
tion and ruine. If you will hear how
heſe men dealt with King *James* her
Son, and Father to *Charls the Firſt*, you
ſhall find it in his *Baſilicon Doron*, *Crebra
adverſus me in tribunitiis Conſcionibus Cal-
umniæ ſtrgebantur non quod crimen aliquod
deſignaſſem ſed quia Rex eram quod omni cri-
mine pejus habebatur*, are theſe men good
ſubjects? did they not convene him di-
verſe times before them, ſchool him,
Charechize him like a ſchool-boy? did
he not proteſt unto his Son *Henry*, that
he miſlik'd their proud and haughty
carriage ever ſince he was ten years of
age? did he not ſay that Monarchy and
Presbytery agreed like God and the De-
vil? and have we not found it ſo, if we

consider the behaviour of our new ma
Presbyterians in *England* to Charls
Frist his Son? O but the Presbyterian
had no hand in it, they pray'd an
preach'd, and writ against it, fasted an
pray'd for a diversion of all such inte
tions: but I pray, who took the Scep
out of his hand, in taking away the
lilia, of which it was an emblem, th
should have defended him, was it no
the Presbyterian? who cast down h
Throne by taking away his *Negativ
voice*, was it not the Presbyterians? wh
took off his Crown, the fountaine o
Honour from off his Head, by denying
those honour on whom he had confer'd
it without them, was it not the Pre-
byterian? who took away his Supre-
macy fingnified by the sacred unction
wherewith he was anointed, in not al-
lowing him the Liberty of his owne
Conscience in the point of Episcopacy
an d Churchgovernment, was it not the
Presbyterian? who would not Treat a
minuite with their King before they had
made him acknowledge himself guilty
(as they say) of all the bloud that had
been spilt throughout his Dominions,
was it not the Presbyterian? who (not-
withstanding all the Concessions on his

part

are that could be granted, even to the
ery grating his Princely Conſcience,
hen he bid them take fleſh from off his
ones and he would not deny it them,
it might have been a benefit unto his
eople, prayed that he might keep his
onſcience whole, it was the Queen
ient of all good mens actions, and
e hoped there were none would force
is Queen before him in his Houſe, as
Aſſuerus ſaid to *Haman*) Voted not ſa-
isfactory ſo long, untill the Indepen-
ent Army came from *Edenborough*, and
urpriz'd and murdred him, was it not
he Presbyterians? he that ſaid the Preſ-
yterians held him down by the haire,
hile the Independents cut off his Head,
aid true enough, they murdred him as
King, before ever they murdred him
s a man; for what may the Indepen-
dent ſay to the Presbyter, if yuo'l take
off his authority, we'l take of his Head;
if you'l make him no King, we'l make
him no body; if you'l make him a man
of bloud, we'l uſe him accordingly;
therefore at your doors O Persybterian
hypocrites do I lay his Innocent bloud,
it is but like the reſt of your actions,
committed by your Anceſtors to for-
mer Princes all along.

One

One thing I pray you well obserue. There was never any reformed Church in Christendome, but when they shook off their Bishops, they made their apologies to all the Christian world, how they were necessitated to alter that antient and best form of government of the Church by Bishops, in regard that they could not be drawn off from their obedience and dependance on the Pope of *Rome*; and if possible they would retaine that laudable government as most convenient; but never were there any reformers in the world, but ours, that ever held Episcopacy to be unlawfull and Anti-christian before; and will you know the reason, which is only this, the Bishops what they receive, they lay down at his Majesties feet, as acknowledging him to be Supreme in all cases, when they would have him to be Supreme in no case, as *Buch. de jure Regni* plainly tels us that Princes are no more but the Proxies, and Atturneies of the people, and yet for all this the authority which they hold to be as Anti-christian in the Chaire, they practise as most Christian on the Bench, and much improve it; these monsters, that they may the better cry downe

the Divine Right that is in Episcopacy, and descended to them from the Apostles, tel us that the calling of the Apostles was extraordinary, and died with them: to make answer to which assertion, we must consider how many wayes a thing may be taken to be extraordinary, and if we find that it may be taken so many wayes, if we can prove a thing extraordinary one way, we must not take it to be extraordinary in every respect, *exempli gratia*; *Saul* was extraordinarily called by God, because immediately by him, but this doth not make the calling of Kings to be an extraordinary calling, for that succeded; so the Apostles were extraordinarily called by God, as not being called out of the tribe of *Levi*, not taken from the feet of *Gamaliell*, nor brought up in the schools of the Prophets, yet this doth not follow, that the calling of the Apostles should be extraordinary, for they had their successours: It may be extraordinary *à parte ante*, but nat *à parte post*, only in regard of the manner of their election, but not in regard of the nature of their commission, they were called Apostles in regard of their mission, not in respect of their commission, which was no more but what Bishops had, neither doth the word Apostle signifie so great authority

ty as doth the word Bishop, the one betokening but a Messenger, the other an Overseer, and therefore there is no extraordinariness hitherto, that they should not be extraordinary.

2. A man may be said to be extraordinary, in regard of some extraordinary gift and endowments which God hath given unto a man, as unto the Apostles the gift of tongues, of healing, &c. but this doth no way make the calling extraordinary for then it would follow, that if God Almighty should give unto any ordinary Minister, extraordinary gifts, then his calling should be extraordinary, or that the calling of Kings should be an extraordinary calling, because God bestowes on some Kings the extraordinary gift of healing.

It may be further urg'd, the calling of the Apostles was an extraordinary calling, because they were pen-men of the holy Ghost, and in regard that the holy Ghost sate upon each of them, no, that doth not make it extraordinary *quoad nos*, that it should not descend, for other Divines and Evangelists, were pen-men of the holy Ghost as well as they, therefore what was not extraordinary to themselves, cannot be extraordinary to us.

4. For

For their receiving the holy Ghost
is no otherwise but what all Bishops,
Priest and Curates do receive, when they
receive orders, Receive ye the holy Ghost, only
the difference is this, they received it by
the gifting of cloven tongues, and they by
imposition of hands, but still the extraor-
dinarie consists in the manner, but not
in the matter of the thing received, so that
all this while there is no reason why this
calling of the Apostles should be so extra-
ordinary, as that it should not descend;
if Christ promised to be with his Apostles
unto the end of the world, and they did not
continue unto the end of the world; sure-
ly I should thinke without any straining
of Gnats, or swallowing of Cammels,
that the meaning of our Saviours words
should be this, that he would be with those
in the assistance of his holy spirit, that
should succeed the Apostles in their offices
of supervising his Church, and propogati-
on of his Gospel, except I should see more
reason then I do yet, why the Apostles
calling should be so peculiar, that it must
not descend, or that the government of one
over many, be so inconsistent with the
Church her good in after-times, more
then in the beginning, that Episcopacy
should be so abominable.

Briefly

Briefly I can compare these Presby
pulling down the Bishops, to no o
thing, then to a company of unhappy bo
who being not tall enough to reach
fruit, and wanting a ladder, for the fr
sake, lay hold upon the branches and br
down a bow, making it thereby no par
the tree, so these men, wanting mer
to taste the fruit of learning, and not h
ving capacity enough in themselves,
reach those preferments, which the Chur
holds out to those who are deserving, th
render that which was part of the Church
as sever'd from the body, which is t
highest kind of Sacriledge, not only in d
priving the Church of part of its good
but part of it self.

Lastly, If there were no other reason t
be given if not for the Divine Right of E
piscopacy, yet for the lawfulnesse thereof
but this one topicall argument which I shal
use, raised out of the continued practise of
the Church in all ages, to men whose v
ces are not bras'd so thick, that it were
reason proof, it were sufficient in my un
derstanding, *viz.*

Suppose all the arguments which were
for Episcopacy, were as weak as so many
strawes to support a cause, yet though four
strawes are not able to support a table, yet

fourteen

[illegible] thousand bound up together in [illegible] bundels, will hold it up as firme as so [illegible] props of Iron; so though some few [illegible] of some few men within some few [illegible] are not able to make an argument [illegible] Episcopacy, that shall be evincing, yet [illegible] of the Church all along for [illegible] hundred years; in fourteen hun-[illegible] Dioces, and throughout fourty ages, [illegible] good the argument against any few [illegible] *Straws* or *Wat Tilors* whatsoever.

Ob. But there were no Diocesan Bishops [illegible] primitive times.

Sal. Was not Christ a Diocesan Bishop? [illegible] was not the world his Dioces? were [illegible] the Apostles Diocesan Bishops, when [illegible] whole world, divided into twelve [illegible] were their twelves Dioces? were not *Timothy* and *Titus* Diocesan Bishops, when *Creet* and *Ephasus* were alotted to be their Dioces?

Ob. There were no Lord Bishops in those dales?

Sal. Those who ruled well were to be accounted worthy of double honour, and will you not allow them single Lordship?

Ob. The Lords of the *Gentiles* exercised dominion, but so shall not you.

Sa. No, not such dominion as they exercised,

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ercised, there is a great deal of differ
betwixt dominion and domineering,
twixt Lordship and lording it over C
inheritance; a paternall government
never accounted intollerable but by unn
children; if this were not to be allowed
how did Christ rule his Apostles? *Paul*,
mothy and *Titus* both these, all the Minis
in *Creet* and *Ephesus*?

Ob. S. *Paul* laboured with his hands th
he might not be chargable to the brethr

Sol. So might the Bishops if they need
no more to study Divinity then did t
Apostles, but if any benefactory had belo
ed large revenues upon S. *Paul*, I see
reason why he might not be a keeper
hospitality, as well as he advised *Tim*
so to do; but now *Julians* persecution is
vived; *Do not* (saith Julian) *destroy the Chr*
stians, but take away the maintenance of t
Church, and that will bring their Ministers in
contempt, and so destroy their Religion; and no
they are at it. *Libera me domine* (saith Sai
Augustine) *ab homine impio id est libera me*
me, so we had need to pray unto Almighty
God, that he would save his Church ou
of the hands of her Church-men, for she
now lies upon the ground like the tre
that complained, that she was rent in sun
der by wedges made out of her own body.

FINIS.

Aulicus Coquinariæ: 486

OR A

VINDICATION

IN

ANSWER

TO A

PAMPHLET,

ENTITVLED

The Court and Character of KING IAMES.

Pretended to be penned by Sir [illegible] and published since his death, 1650.

—— *Auribus oculisq; recepta.*

Nemesis à tergo.

March 18

London, Printed for *Henry Seile*, over against St. *Dunstans* Church in *Fleetstreet*, 1650.